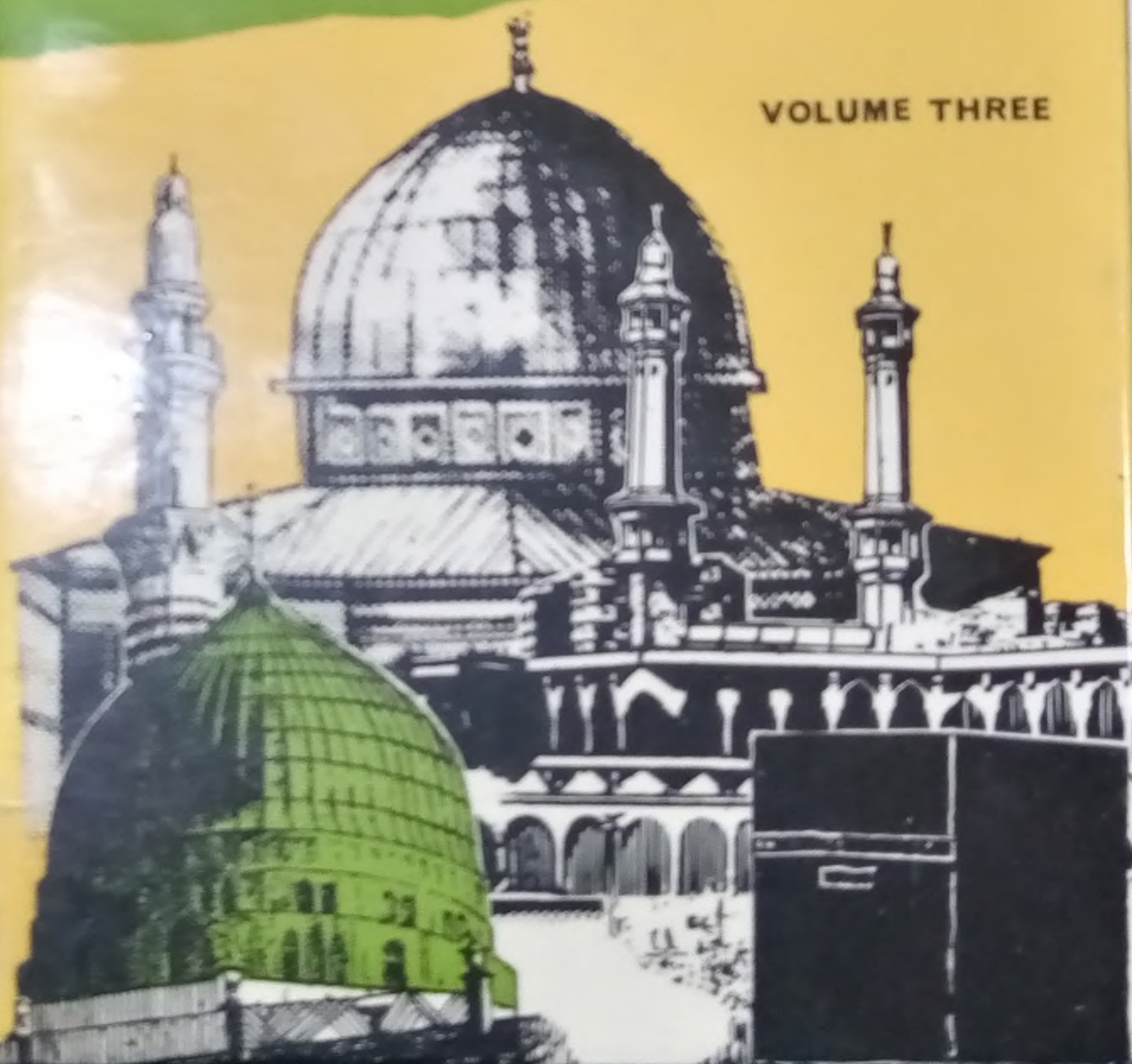


Concise History *of* **MUSLIM** **WORLD**

Rafi Ahmad Fidai

VOLUME THREE



CONCISE HISTORY
OF
MUSLIM WORLD

Vol. III

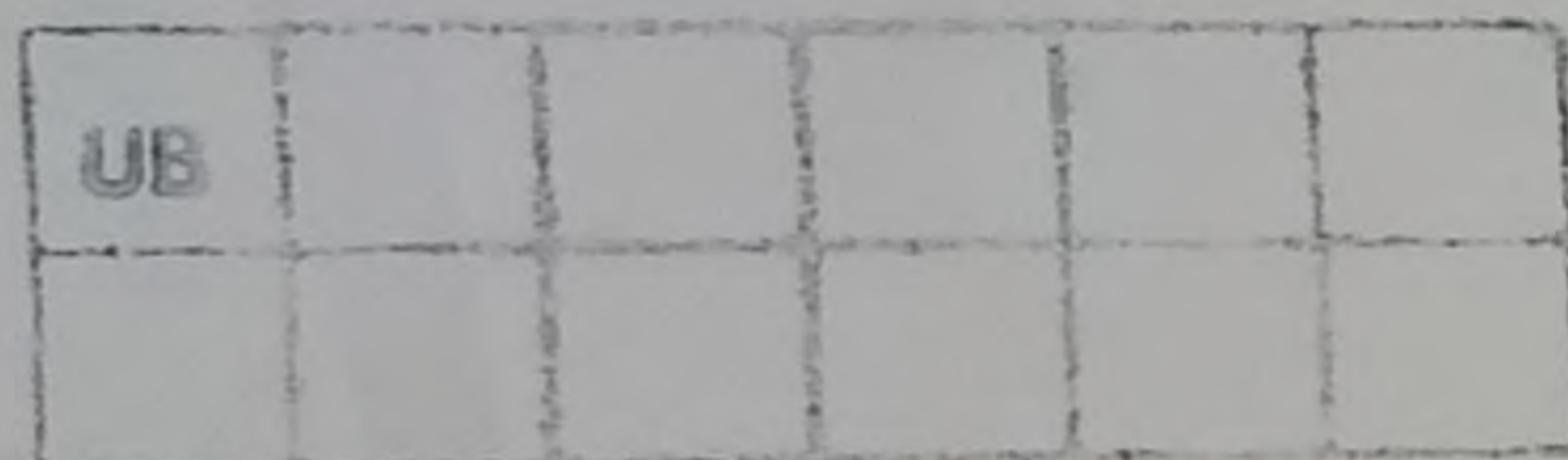
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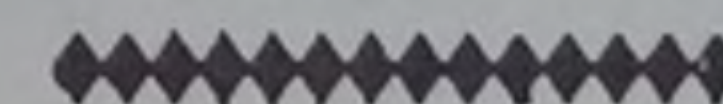
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

CHAPTER 1

BACKGROUND & INTRODUCTION

As we have already read in the second part of this book, the caliphate of the Abbaside dynasty was founded after the annihilation of the Umayyad dynasty. Although the rulers of this dynasty also founded their own empire and ruled over the Islamic State as kings, yet, like their predecessors -- the Umayyad rulers -- they also named their empire as "Caliphate" and preferred to call themselves 'Caliphs'. In practice, however, its rule was also alien to the Islamic institution of the caliphate. It was no more than an autocratic empire of a Muslim dynasty who had adopted some dogmas and regulations of the Islamic *Shariah* but whose main concern was the interest of the rulers.

As we know there remained always a strong group of the supporters of Hazrat Ali (R.A.A.) throughout in the Islamic countries who called itself as "Shiites" (Shia or the party of Ali). It was also called as the supporters of "*Ahl-e-Bait*" (the House of the Prophet S.A.W.). These people were in favour of the Hashemites and wanted to establish the rule of the Hashemites. Thus there was a constant movement for this. The Umayyad rulers every now and then wanted to crush this group but could not do so. It was rather strengthened after the events of *Karbala* and martyrdom of Hazrat Imam Husain (R.A.A.). Sometimes after the tragedy of *Karbala* the supporters of *Ahl-e-Bait* or those of the Hashemites approached Hazrat Imam Zainul Aabedeen, the son of Hazrat Imam Husain (R.A.A.) who survived after the tragedy of *Karbala*, to accept the leadership of the movement, but the Imam refused to indulge in politics. He rather preferred to keep himself always busy in divine

worship. So the supporters of the Hashemites had no choice but to accept Mohammad bin Hanafia as their political leader to continue the movement. Mohammad was an Alavi, that is the son of Hazrat Ali from another lady named Hanafia. As we know the offsprings of Hazrat Ali from Hazrat Fatema (R.A.A.) were called as "Fatemides" and those from other ladies were named as "Alavis". In this way the leadership of the Hashemite's supporters was transferred to the Alavis from the Fatemides. After Mohammad bin Hanafia his son Abu Hashim took the charge of the Hashemite leadership. But at his death bed in Hameema (a place in Syria) he found no Alavi to nominate as his successor. At that time Mohammad bin Ali, a grand son of Hazrat Abdullah bin Abbas bin Muttalib was present there. Hazrat Abbas being an uncle of the Prophet (S.A.W.) and of Hazrat Ali was obviously an Hashemite. So Abu Hashim at his death bed, getting no Alavi or Fatemide, nominated Mohammad bin Ali, a descendant of Hazrat Abbas as his successor or the leader of the Hashemite Movement. Thus the right of leadership and caliphate was transferred from the Alavis and Fatemides to the Abbasides. This laid the foundation stone of the Abbaside Caliphate.

Mohammad bin Ali died in 126 A.H., and his son Ibrahim became his successor. During their periods the call or invitation to establish the Hashemite caliphate continued secretly. During the period of Ibrahim, however, it could not remain a secret for long. The Umayyad authorities became aware of it and Ibrahim was arrested who, after sometime, died in gaol. In 129 A.H. Ibrahim's younger brother Abul Abbas Abdullah bin Mohammad bin Ali became the leader of the movement. However, upto this period the Abbasides had gained much influence and strength, so Abul Abbas openly stood against the Umayyad rule. Now Abu Muslim Khurasani, who had become the chief instigator for the case of the Abbaside openly declared war against the Umayyads, and gave them a crushing defeat. We have already read all about these events so it is of no use to repeat those events here. Only this much can be said that the empire established after this upheaval under the name and style of the Abbaside Caliphate destined for the Islamic world and left unforgettable

marks over the Islamic history. It can be easily claimed that the instance of the eminence and glory gained by the Abbasides, is found nowhere else in the fourteen hundred years of Islamic history. The great deeds performed by the Abbaside rulers in various fields of knowledge and culture and civilisation are so vast that they require volumes of books to narrate.

CHAPTER 2

ABUL ABBAS ABDULLAH BIN MOHAMMAD AS-SAFFAH

The first caliph of the Abbaside dynasty.
(132 to 136 A.H- 749 to 753 A.D.)

After the total victory of the Abbasides Abul Abbas Abdullah bin Mohammad became the first ruler or caliph of the Abbaside dynasty. He is commonly known as Abul Abbas As-Saffah in history. The word 'Saffah' means 'Blood Shedder', so it clearly indicates his tyranny and oppressiveness. It is stated that Saffah and his right hand man Abu Muslim Khurasani while establishing the Abbaside rule massacred not less than nearly six hundred thousand people. Saffah tried to kill each and every person belonging to the Umayyads. None of them was left alive except one, Abdur Rehman who could somehow flee towards Spain. Even the graves of the Umayyads were not spared. The skeletons of some of the Umayyad caliphs were brought out from their graves and were burnt.

The oath of allegiance in favour of the Abbaside Caliph was taken on the hands of Abu Abbas Saffah in 132 A.H. (749 A.D.). Now he was recognized as the caliph of the Islamic world. The supporters and helpers of the Abbasides mainly lived in Iraq where the first oath of allegiance was taken, so the Abbaside regime made its capital in Iraq. Hashem Abad, a new city in Anbar (Iraq) came into being in 134 A.H. and was declared as the capital of the Caliphate. Later on this city was renamed as 'Madinatul Mansur'.

Saffah distributed the empire into various provinces and appointed governors for every province. He appointed his brother Abu Ja'far Mansur as the governor of Azarbaijan and

Arminia and his uncle Daood as the governor of Mecca, Madina, Yemen and Yamama. His another uncle was appointed the governor of Syria, and one of his nephews was sent to Kufa as the governor of that province. The governorship of Egypt was given to one Abu Awn and Khurasan remained under Abu Muslim Khurasani. His another brother was made the governor of Fars or Persia.

Saffah was the first caliph who established an institution of Ministership in Islamic Caliphate and appointed Abu Salma Hafs bin Suleman as the Minister. Abu Salma had been a great caller of the Abbaside movement. He was a learned and generous man and had rendered great services to the movement in Iraq. For these services Saffah offered him the office of minister but Abu Salma could not remain at this office for long. He was put to death by Saffah after sometimes. It is stated that Abu Salma, after the revolution, was in favour of appointing some direct descendants of the Holy Prophet, as the caliph. When Saffah became aware of this he consulted Abu Muslim that what should be done of Abu Salma, as the latter was a trusted man of Abu Muslim. Abu Muslim knew what the caliph wanted, so he managed to kill Abu Salma.

After Abu Salma the premiership was entrusted to Khalid bin Barmak. Khalid's grand father Barmak, was a Buddhist priest in Balkh and enjoyed great respect among the Buddhists. The descendants of Barmak had, however, accepted Islam. The members of this noble family were very intelligent and wise particularly Khalid was a very learned and wise man. He was well versed in politics and administration. He was also brave and had rendered notable services for the Abbaside movement. So after Abu Salma, Saffah offered him the office of minister, in appreciation of his services for the movement, which Khalid accepted. He remained in that office until the period of Mansur.

Disobedience and Insurgence

Except for a few, nearly all the areas of Islamic

Caliphate had already been conquered by the Abbasides during the war against the Umayyads. So Saffah had to bring those unconquered areas under his control after he came to power. In this effort there occurred some minor battles or strifes also.

Khurasan had been conquered while the last Umayyad caliph Marwan II was still alive, but in 133 A.H. Mohammad bin Muslema, an Umayyad chief tried in vain to recapture it. There was also disobedience in Musal and the Abbaside governor Mohammad bin Swobe was turned out from there by the insurgents. This revolt was crushed by Yahya bin Ali sent by Saffah. Armia was recaptured by its Umayyad ruler Ishaq bin Muslim Aqeeli but this insurgent was also crushed and killed in the battle.

There were some uprisings in Sind also, and their leader was one Mansur bin Jambur who had rebelled and captured the province during the last days of the Umayyad period. To crush the revolt one, Muslim bin Abadi was sent but he was killed by Mansur. Thereafter Abu Muslim sent one Musa bin Ka'b to recapture the province of Sind. Mansur was defeated by Musa who fled away towards the deserts in the interior of Sind where he died. Thus Sind was brought under the control of the Abbaside regime.

There were also some internal strifes and insurgence. As we know the Abbasides' call for the movement which was started under the name of the *Ahl-e-Bait* (house of the Prophet) so the movement gained the support of the people who wanted to see the offsprings of the Holy Prophet (S.A.W.) in power. But when after the Umayyads the caliphate was transferred to the Abbasides and the people of *Ahl-e-Bait* were nowhere, many people did not like it. These dissenters rose against the Abbaside regime. In Bukhara about thirty thousand people stood against the Abbasides but Abu Muslim crushed the insurgents. Another Khurasani Ameer Busam bin Ibrahim also rose against the regime, but he was also defeated.

The Kharejites also did not lag behind. Amman and Bahrain were two main strongholds of the Kharejites. Saffah sent Khazim bin Khazeema to oppose the Kharejites, after he had defeated and killed Ameer Busam bin Ibrahim, he met the Kharejites in Amman. The Kharejite chief Jalandi was killed in this battle and they suffered a crushing defeat.

Seeing the revolution in the Islamic world, the Romans also tried to capture the city of Balkh on the border area, which they captured and then advanced towards Maltia and captured it. Yaqubi, however, writes that Maltia was not conquered (*Yaqubi Vol : 2 Page 135*). He writes that a pact was concluded between the Romans and the Muslims.

Conquests

With these events marching towards the border areas also continued. In 133 A.H. an army under the command of Khalid bin Ibrahim was sent to Khutan which was conquered. In the year 134 A.H., Abu Muslim Khurasani sent Ziad bin Swaleh and Khalid bin Ibrahim and conquered Chach, Kush etc.

Successors.

In 136 Hijri Saffah nominated his brother Abu Ja'far Mansur as his successor. He also nominated his nephew Eisa bin Musa as his successor next to Mansur.

Death

Abul Abbas Abdullah bin Mohammad As-Saffah died on the 13th of *Zilhijja*, 136 A.H. He died in the age of 63, and according to some others, in the age of 66 years. The reign of Saffah was 4 years, and 8 months.

Character

Although he is called as 'Saffah' (bloodshedder) yet it is stated that he was a kind hearted man. It means as a

man he was not unkind to the people but would not tolerate opponents. He was generous and a man of good nature. He was also wise and intelligent statesman. According to Seoti, Saffah was an extraordinary generous ruler. He always fulfilled his promises and commitments. He took great interest in poetry, literature and music. Poets artists and musicians were often richly rewarded by him.

CHAPTER 3

ABU JA'FAR ABDULLAH BIN MOHAMMAD AL-MANSUR

(136 to 158 A.H. — 753 to 774 A.D.)

After Saffah his brother Abu Ja'far bin Mohammad bin Ali bin Abdullah bin Abbas bin Abdul Muttalib became the caliph. We have already read he was nominated by Saffah as his successor. At the time when Saffah demised Mansur was in Mecca. Abu Muslim Khurasani was with him.. When the news of Saffah's death was announced, first of all Abu Muslim accepted Mansur as the caliph by taking oath of allegiance. Thus Mansur became the second Abbaside Caliph in the month of *Zilhijja*, 136 A.H. At that time he was of 41 years He reigned for about 22 years (from 136 to 158 A.H.).

Although Saffah during his lifetime had well cleared off the ground for Mansur yet Mansur had to face many insurgents. One of the insurgents was Abdullah bin Ali, the Caliph's uncle. Abdullah who was in Syria at that time claimed his right for the caliphate. Mansur sent Abu Muslim Khurasani to face Abdullah. Abdullah was defeated by Abu Muslim, and was brought before Mansur who sent him to gaol. Abdullah had to pass rest of his life as a prisoner and at last died in jail.

Abu Muslim's Fate

With the defeat of Abdullah, Abu Muslim captured lots of war booties. Mansur sent a man to collect all those war booties from Abu Muslim but the latter refused to give. According to Yaqubi (*Yaqubi* Vol.2, P-440) he not only refused to surrender the war booties but also uttered some

insulting words about Mansur. This created enmity between them. Now Abu Muslim wanted to replace the Alavis for the Abbasides. At that time he was at Nasebai, so he advanced towards Khurasan with the intention to establish the caliphate of the Alavis by breaking the oath of allegiance which he had formerly taken in favour of the Abbasides.

Abu Muslim would regard himself as the founder of the Abbasides regime. He believed that the Abbaside regime was at his mercy. So he had become unruly. This was intolerable for a wise and ambitious ruler like Mansur. He thought Abu Muslim a constant danger and threat for his power and so he settled in mind to get rid of Abu Muslim. But it was not easy to kill him openly so he prepared a plan to kill him.

In the meantime, seemingly good relations were re-established between them, and Abu Muslim had again started to come to Mansur. One day Mansur invited Abu Muslim to meet him in privacy. When Abu Muslim came to meet the caliph at the appointed time, he was surrounded and killed by some men, who were ready to perform the 'task' with the order of Mansur. Thus the man who had killed about six hundred thousand people to establish the rule of the Abbasides, at last met his tragic fate.

Insurgence of Sinbad

The murder of Abu Muslim raised the problem of Arabs and Ajamis, a Magian Sinbad rose to take vengeance for Abu Muslim. All the Ajamis of the mountainous areas of Khurasan gathered around him and captured a vast area of Khurasan. Sinbad not only imprisoned the Muslim ladies but also resolved to demolish the house of Ka'ba. Mansur sent Jamhur bin Murar Ajali to oppose him with ten thousand men. He defeated Sinbad in the area between Hamadan and Rayy. Sinbad was killed while running away from the battlefield. This was the first collision between the Ajamis and Abbasides but it created a hatred between them for ever.

Jamhur bin Murar Ajali who had defeated Sinbad, himself rebelled against the Caliph in order to embezzle the wealth he had captured from Sinbad. After a few battles he too was defeated and killed. In 137 A.H. there was another insurgence. This time it was in Jazeera. Its leader was Malbad bin Harmala. This took a serious turn, and the caliphate's army was defeated repeatedly. However in 138 A.H. the rebels were given a crushing defeat by Khazim bin Khazeema and their leader Malbad was killed.

The Ravandia Sect.

In 141 A.H. a religious sect namely Ravandi or Ravandia sect created some troubles for the Abbaside rule. This was a small religious sect. It believed in trans-migration of souls. It would believe that Mansur (the Caliph) was "God" and Haidan bin Muavia was regarded as the "*Angel Gabriel*". One day in 141 A.H., a crowd of the Ravandis gathered around the Caliph's palace, and began to shout that it was the palace of their 'god'. About two hundred chiefs of the community were arrested with the order of Mansur. This enraged the Ravandis who broke in the jail and set free their arrested leaders.

After this about six hundred ruffians again began to march towards the caliph's palace. This created a disturbance in the city. Mansur was in fact distressed for such disturbances, however, these disturbances, were brought under control by one Ma'an bin Zaida Shibani. The rebellions were crushed thereafter.

Other Uprisings and Insurrection

In 141 A.H. Abdul Jabbar bin Abdur Rehman, the governor of Khurasan became rebellious. Some of the officials of the Caliph in Khurasan were killed and some other arrested. This act of the governor alarmed the Caliph but in the beginning with the advice of the Minister Abu Ayub he tried to patch up the matter amicably. It, however, did not work. In spite of several correspondence Abdul

Jabbar could not be brought to his senses. Thus Mahdi and Khazim bin Khazeema were sent to punish the refractor and bring the situation there under control. But before they reach there, people of Marwalroze rose against Abdul Jabbar who being afraid of the uprising against him fled away. But he was arrested by one Mahshar bin Muzahim and was sent to the capital where he was killed.

The governor of Sind Ainia bin Musa also rose against the Caliphate in 142 A.H. But his insurrection could not last long. Mansur at once appointed one Amr bin Hafs as the governor of Sind and for other Indian districts under the caliphate. Amr brought the situation under control in no time.

In the year 148 A.H., the Kharejites revolted against the caliphate in Bankhazi, a place near Mosul but this was also brought under control through some efforts and struggle.

In the suburbs of Khurasan there was a man named Ustaz Seece who one day in 150 A.H. all of a sudden claimed to be a prophet. Many people in Herrat, Badgees and Sajestan believed in the so called prophet and became his followers. Ustaz Seece, with the help of his followers spread over a great area of Khurasan and defeated the ruler of Ajsham when the latter tried to check him. Many men including officers of Ajsham's area were killed in the battle. Being informed of these happenings Mansur sent a great army under the command of Ibn-e-Khazim who with the help of some others defeated the so called prophet after a great many battles and struggle. Ustaz Seece was at last arrested with his sons and was sent to the capital.

Revolts In Africa

North Africa was the abode of great revolts from the very beginning. There were Barbarians and Kharejites in large number spread all over North Africa. They were unruly people and would often raise head through-out from one place to another against the central regime even during the

Umayyad period. During the last days of the Umayyads great revolts had happened in North Africa or in *Maghrib*. In 141 A.H. Mansur appointed Ameer Mohammad bin Ash'as the governor of Egypt and *Maghrib*, who cleared all the insurgents and established peace and law and order. After that there remained peace for a few years but in 148 A.H., Musa bin Ajlan a chief of Mohammad bin Ash'as revolted with the support of a big section of the army. They expelled Mohammad bin Ash'as and appointed their own man Eesa bin Musa Khurasani as the governor. Mansur, however, sent Ameer Aghlab bin Salim Tameemi as the governor of North Africa. He was a great warrior and statesman. He with his abilities, controlled the situation very soon and once again there was peace. But it lasted only for a year, in 149 A.H., there was revolt again. This time it was very serious one and spread in many places of *Maghrib* including Tunis and Kairwan. Aghlab was killed in one of the battles while fighting against the insurgents.

In 151 A.H., Mansur appointed Abu Ja'far Amr bin Hafs as the governor of Africa. He was also a great statesman so he was successful to pacify the African leaders and peace was established once again. But in 153 A.H., when Abu Ja'far was out of Kairwan the capital, the Barbarians revolted again and captured the city. This revolt also spread in various places and Mansur sent another army under the command of Yazid as an auxiliary force. But before it could reach, Abu Ja'far was killed while fighting against the Barbarians.

In the meantime Yazid bin Hatim reached Tripoli where he defeated a large army of the Barbarians together with their chief Abu Hatim who were killed. Now Yazid bin Hatim marched on Kairwan where Abdur Rahman a leader of the Barbarians was still present. Hearing the news of the marching of Yazid toward Kairwan Abdur Rahman fled away to Katama. Yazid captured Kairwan without any opposition and sent Alabin Sayeed to oppose Abdur Rahman. But Abdur Rahman fled away from Katama also at once, again there was a great massacre of the Barbarians in 156 A.H. During those very days another Barbarian leader Abu Yahya

bin Faryans revolted in the suburbs of Tripoli. But Abdullah bin Samat-Kandi who was the ruler of that place from the Abbaside side defeated him. This was proved to be the last crushing defeat for the Barbarians. After Abu Yahya no Barbarian leader dared raise head against the Abbaside regime. Thus a durable peace was established in North Africa or Maghrib..

Umayyads in Andalusia

We have already read earlier that Andalusia or Spain was conquered by Tariq bin Ziyad and Musa bin Nusair during the reign of the Umayyad Caliph Waleed bin Abdul Malik. Since then it remained as a province of the Islamic Caliphate. During the last days of the Umayyad dynasty, however, no sound administration and system of government could remain there because the Central Government (in Damascus) itself had become weak. Like Arabia, in Iran and Turkistan tribal hatred and prejudice had raised head in Andalusia also. The Yamni and Muzris were always fighting against one another. In 125 A.H., Hisham had appointed Abul Khatar Hesani bin Zarrar Kalbi as the governor of Andalusia. He established peace and tranquillity but only for four years, because he himself was not above tribal hatred and thus there were disturbances again. Now, after great disturbances and differences, one Yousuf bin Abdur Rehman was selected as the ruler. He was a Muzri and it was settled that both the Muzris and Yamni would be selected alternately as ruler for one year. But this arrangement also could not work, the Muzris and Yamni went on fighting for years. The continued civil war among the Muslims emboldened the non-Muslims of Andalusia and they began to plot against the Muslim rule. Many Andalusian new Muslims became apostate again. A situation of revolution was created throughout Andalusia. After great efforts and bloodshed Yousuf succeeded to establish his authority again. This was the time when Abdur Rahman appeared on the scene.

Abdur Rahman-ad-Dakhil was the son of Muavia II the last Umayyad caliph. When Abul Abbas Saffah started

onslaught and massacre of the Umayyads, Abdur Rahman bin Muavia succeeded somehow to escape and ran away towards Andalusia. There were supporters of Umayyads in large number in Andalusia who helped Abdur Rahman bin Muavia to establish his rule. Abdur Rehman's mother was a Barbarian so the Barbarians also supported him. Thus he got full support and power in the Muslim Spain. Abdur Rahman Bin Muavia being the first ruler of this new dynasty in Spain is better known as Abdur Rahman-ad-Dakhil. This new dynasty ruled over Muslim Spain for centuries. The Abbaside Caliphs in Baghdad often tried to disturb the rule and authority of this new Umayyad dynasty in Spain but in vain. The Abbasides could neither do any harm nor could capture it.

The Alavis

The tussle between the *Ahl-e-Bait* and *non-Ahl-e-Bait* for caliphate that was started during the days of the umayyads could not extinguish even during the Abbaside period. It was rather strengthened during this period. The tussle took such a turn during Mansur's regime that no other instance is traced even in the Umayyad period. The Alavis had started a general movement against the Abbaside regime.

The first Alavi leader rose against Mansur's regime was Nafs Zakia. His full name was Mohammad bin Abdullah. Abdullah was the son of Hazrat Imam Hasan and grandson of Hazrat Ali, Nafs Zakia was a learned and pious man. He was regarded as the best and most pious among the Hashemites. People in general specially the Shi'ites had great respect and love for him. People generally began to think that Nafs Zakia was Imam Mahdi or the last Imam about whom there was a prediction of the Holy Prophet (S.A.W.). Regarding him as Imam Mahdi many people began to take oath of allegiance on his hands. This was quite alarming for Mansur. Mansur was, from the very beginning in search of him but was unable to arrest him because Nafs Zakia would not remain at one place. He would frequently change his seat. Mansur appointed one after another many persons to arrest him but none was successful. Being enraged Mansur ordered that every one

from the offsprings of Hazrat Imam Hasan should be arrested. His order was carried out promptly.

The descendants of Hazrat Hasan were arrested, and subjected to severe physical torture in order to extort information from them about Nafs-e-Zakia and his brother Ibrahim. The tortures were so severe that many persons died. Nafs-e-Zakia and his followers were getting these sad news regularly. So they decided to come out in the field and take revenge of these oppressions. It was the month of Rajab, 145 A.H. when Nafs-e-Zakia came out to face Mansur. His supporters in a large number also accompanied him. In his army there were people from far and wide. Those who for the time being could not come, assured him of their support in due course. Nafs-e-Zakia captured Madina and Mecca one after another.

Mansur with his all boldness and perseverance when knew of these happenings was naturally alarmed. Now he diplomatically, started a series of correspondence with *Nafs-e-Zakia* but of no avail. So Mansur, at last, decided to use force. At that time Nafs-e-Zakia was in Madina, so a great Abbaside army marched forward towards Madina. Here once again an effort for pacification and to restore peace was made but this also remained unsuccessful. Thus there was a fierce battle in Madina during the holy month of *Ramazan*, 145 A.H. *Nafs-e-Zakia* fought with great valour but was martyred in the battlefield. His head was severed from his body and was sent to Mansur.

Ibrahim bin Abdullah

Ibrahim bin Abdullah was a Nafs-e-Zakia's brother. Mansur thought Ibrahim also a potential danger for his power and authority and so he ordered to search and arrest him wherever he was found. But Ibrahim remained so secretly that it was very difficult to trace him. However, once when he came to Baghdad secretly, Mansur was informed of his arrival. He at once ordered for the blockade of the city. Ibrahim became very afraid of this and consulted one of his

most trusted companion Sufyan bin Hayan Qumni what to do in the circumstances. Qumni was a clever man he went direct to the caliph and expressed sorrow for what he had done in the past. He promised to help arrest Ibrahim with the condition that he was given two permits—one for himself and another for his slave—for going out of Baghdad. Mansur believed him and at once gave the permits as required by Qumni. Qumni's this tactic worked and he made good his escape from Baghdad with Ibrahim.

After his escape Ibrahim remained underground. In the meantime he continued his activities. After Nafs-e-Zakia about one hundred thousand men had gathered around Ibrahim. He went away from Busra to Kufa with his men. Mansur was aware of his activities, he sent Eisa bin Musa to crush Ibrahim. Both armies met at Ahamza. Ibrahim faced the enemy with great zeal and courage but all of a sudden an arrow from the opposite side pierced his throat. Ibrahim's last words were: "I wanted one thing but God wanted something else." His head too was severed. This happened in the month of *Zilhijja*, 145 A.H. At that time Ibrahim's age was 48 years.

After Ibrahim some more descendants of Hazrat Hasan (R.A.A.) were either killed or put into prison by Mansur.

The Romans

During Mansur's period the Romans also tried to catch fish into the troubled waters. The Caesar invaded Molitene but their attack was pushed back. However, the Romans during the summer again tried to gain ground but could not get any success. In 155 A.H. Mansur defeated the Romans for good and compelled the Caesar to pay Jizia.

There were also some uprisings in Turkistan and Sind but all were controlled.

Successor:

We have read earlier that Mansur was nominated as the

first and Eisa bin Musa as the Second successor of Saffah. According to this Eisa was to be the Caliph but Mansur did not like it. He wanted to nominate his son Mahdi as his only successor and he did it during his life time. In 147 A.H. he excluded Eisa bin Musa from the succession list and appointed Mahdi his only successor.

Baghdad the Capital:

Saffah had made Hashemia as his capital but in Mansur's view it was not fit to be the permanent capital of the Abbaside Caliphate, so he wanted to settle and build up a new city worth to be the capital; and this was the new city of Baghdad. After strengthening the Abbaside regime Mansur ordered to set and inhabit the new capital city. It was the new city of Baghdad that remained the Abbaside capital for long.

Every caliph after Mansur added sufficiently to its grandeur and magnificence. Thus the city of Baghdad within a century attained the position of one of the greatest cities of the world. It flourished in every way and became one of the seats of learning, culture and civilisation.

The city was built in the form of a circle around Mansur's palace. The palace was just in centre of the city. The palace was called "Qasrul Khuld". or the palace of paradise. Around the royal palace there were buildings for the ministers, chiefs, officials and nobles. After those buildings there were buildings and houses for other settlers and common people. It was populated by all kinds of people. However, after sometime the city was extended upto the area of Kurkh which was mainly the abode of the common people. The city of Baghdad was full of beautiful gardens and rich markets. The settlement of Baghdad costed about 18 millions Dirhams which was in those days regarded quite a huge amount. However, it goes to the credit of Mansur that he founded this one of the greatest cities of the Islamic world.

Ministers

We have stated earlier that it was Saffah who first started ministership under the Abbaside caliphate. This post gradually attained importance and some of the ministers became very powerful under the Abbaside Caliphs.

At the time of Saffah's death Khalid bin Karmak was the minister who remained at this post for a year and a few months during the time of Mansur also. But afterwards he was dismissed and Abu Ayub Moryani was appointed to the post.

Abu Ayub's full name was Abu Ayub Sulaiman bin Mukhled. He came from a village Moryan in Ahwaz when he was mere a child. He was brought up and educated under the supervision of Mansur. When grown up he became well known for his abilities, intelligence and sagacity. So Mansur one day appointed him as Minsiter. Mansur was so much influenced by him that people would say he had charmed the caliph. But his destiny did not favour Abu Ayub and he was proved to be dishonest in the matter of some lands in Ahwaz. Mansur was enraged rather shocked to know this. He awarded Abu Ayub death sentence and forfeited his all properties.

Mansur's third minsiter was Rabie bin Yunus. He was a descendant of Abu Faruh a slave of Hazrat Usman Ghani, the third pious caliph. Rabie too was a wise and sagacious man. He was also a man of dignity. He established himself well for the post as Minsiter. He was murdered in Hadi's period.

Mansur's Demise

Mansur was born in the month of *Zilhijja* (the 12th month of Hijra calender) and had also ascended the throne in the month of *Zilhijja*, so whimsically he fancied that he would die also in the same month. In 158. A.H. while he was going to perform Hajj he called Mahdi and expressed his fear and said that he might die in this month. It may be his whim

or will power but it is a fact that he eventually died in the month of *Zilhijja* 158 A.H. on the way to Mecca. At the time of death he was in *Ehram* (the special dress for performing Hajj).

He died in the age of 63. The period of his caliphate was 22 years and three months. He was buried in the graveyard of *Mu-alla*.

Character and Behaviour

Mansur is known as one of the greatest caliphs of Banu Abbas. Although Saffah was the founder of the Abbaside caliphate but it was Mansur who made it strong and powerful. According to historians Mansur attained the same position in the Abbaside dynasty as Abdul Malik did in the Umayyad dynasty. He was a sagacious and wise ruler and statesman. He was well versed in the affairs of state and would solve difficult problems wisely without expressing any difficulty. He would pass most of his time in considering and looking into the affairs of the state and administration. From early in the morning till noon he would remain busy in looking upon the defence and security of the country, peace and tranquillity, revenues of the government and issues concerning the welfare and well-being of the people. Matters regarding appointment and dismissal of the officials would also be settled at this time.

After the *Asr prayer* (afternoon) he would pass a few hours with his family members. He would work even after the *Isha (night) prayer*. By nature he was strict, harsh and a man of stern countenance. Although he would not tolerate anybody or party opposed to the regime, he would severely punish such people but there are also some instances when he treated mildly rather kindly to his opponents. In private sittings he would feel at home. He would not remain reserved in such sittings but would laugh and would talk frankly without any mental reservation. But as soon as he would put on the royal garment he would be quite different. Now he would be very strict and stern and would not tolerate any

irregularity. He was however very hard hearted for the Alavis. For them he was rather quite oppressive. In spending money also he was too careful. He would not hesitate to spend even huge amount where it was necessary but would never spend even a single farthing unnecessarily. He would himself lead a very simple life. He would wear coarse clothes for himself. Once a maid slave saw him in plain dress in which there were patches. She could not check her amazement and cried out: "The Caliph in such a dress!"

In reply to her Mansur uttered a verse which meant: "Man can earn honour and superiority even though he uses sheets worn out and his shirt bears patches. "He would advise his kiths and kins to take care of their wealth. In his written instructions he stressed greatly frugality and thrift, specially in regard to public money. During his period no minister or official could spend even a meagre sum of money extravagantly. Some of the officials had awarded great monies to some poets, when Mansur became aware of it he scolded those officials and took away the monies given unjustifiably to the poets. He only paid the poets the amount they actually deserved. He also did not like that oil in the lamp should be used unnecessarily.

But with all these it should not be thought that Mansur was miser. He would spend lavishly when the occasions so demand and would help generously the deserving persons. Although he did not like worthless sports and pastimes but helped culture and civilization to flourish. He had given freedom to the people even to call and question the caliph. Justice was fully observed with the people. Even a layman was allowed to complain against anybody of whatever rank and position. Mansur would hear to complaints of the common people and would punish the official found guilty.

Mansur's period is also well known for the progress and flourishing of knowledge. During the Umayyad period generally no books in written form were available but in his period writing and publishing of books was started. The Caliph took great interest in the dissemination of knowledge.

There were many learned men in his court who performed great services to knowledge and literature. It was in Mansur's period that Hazrat Imam Malik compiled his great collection of the Prophet's Traditions under the name and style of "MUATTA". In the same period Hazrat Imam Abu Haneefa compiled the great Islamic Hanafi Fiqh (Book of Islamic laws). In the same period Ibn Ishaque wrote for the first time on the life of the Holy Prophet (S.A.W.).

Before his death Mansur delivered to his son Mahdi some advices full of wisdom. He said to Mahdi that he should always thank God for the blessings He bestowed upon him. He should never forget those blessings. He should be kind to the people and take care of the *Ummah* of the Holy Prophet (S.A.W.). He should avoid bloodshed for this was the greatest sin in the eyes of Allah. He stressed that his successor should not make the unlawful as lawful and vice versa. He should never go beyond the middle path. He should always observe temperateness, for the path beyond temperateness leads to death.

It was the sagacity of Mansur that left for Mahdi such a huge wealth that he never felt any trouble for money.

CHAPTER 4

MUHAMMAD BIN MANSUR MAHDI (158 to 169 A.H — 775 to 785 A.D.)

After Mansur his son Muhammad Mahdi ascended the throne. Just after Mansur's demise the high ranking personalities and army officers present at the moment took the oath of allegiance for Mahdi on the hands of Rabie Katib and in Mecca this ceremony was performed by Abbas bin Muhammad. However the general oath taking ceremony was performed on the twelfth day of Mansur's death in Baghdad. It was the month of *Zilhijja*, 158 A.H. At that time Mahdi was of 33 years.

Mahdi just after ascending the throne released all the political prisoners who were detained by Mansur. The detenus after being released were also rewarded generously. He freed the detenus and rewarded them according to the Will of Mansur who at the time of his death advised Mahdi to do this. This created a very good impression on the people. During his life time Mansur had already uprooted the possibilities of political up-risings and insurgence so Mahdi had a peaceful reign save a few uproars by some people.

Muqanna

In Merve (a city in Khurasan) there was a man called Muqanna who did not believe in Islamic doctrine. Being one eyed he would cover his face with a golden mask. So people would call him 'Muqanna' or Vieled. In fact he was a juggler and by means of his conjuration he had invented some unique things in which there was an artificial sun also. This encouraged him to bring forth a new religion or faith,

according to which he claimed to be the incarnation of God. He declared that God had incarnated in Adam, in Noah and in many other persons including Abu Muslim Khurasani and himself. Being impressed by his jugglery many people accepted his so called religion and the number of his followers began to increase day by day. His followers began to raise head in various places and began to invade on the population day by day.

Muqanna and his followers created trouble but at last they were crushed and Muqanna together with some of his followers had to commit suicide.

There were some other minor insurgences also. In Khorasan one Yousuf bin Ibrahim Baram, in Jazeerah one Abdus Salam Lashkari rebelled but all were subdued.

In 164 A.H., Mahdi sent emissaries to the rulers of Kabul, Tabaristan, Soghd, Takharistan, Bemian, Farghana, Ashrosna, Turkistan, Tibet, Sind and China to make peace anew and accept the authority of the Abbaside Caliphate which they did promptly and agreed to pay tributes to the Caliphate as before.

War Against the Romans

There prevailed internally complete peace and tranquillity during Mahdi's period so the Caliphate had chances and time enough to invade the Romans. In the first year of his reign Mahdi sent his uncle Abbas towards Adhra who conquered it without difficulty. In 161 A.H. Shamama bin Waleed was sent toward Wabiq. But he could not get any success worth mentioning in this venture. The Muslims had rather to incur some losses in Umaq and Mar'ash. Being encouraged by these losses of the Muslims the Romans attacked a border town Hadas in 162 A.H. To challenge him Mahdi sent Hasan Bin Qahtaba who defeated the Romans. In the same year Usaid Salmi also conquered three fortresses in the suburbs of Qaliqala.

In 163 A.H. Mahdi himself came out to fight against the Romans. Marching through Mosul and Jazeera and crossing the Euphrates he came to Aleppo, where the Zindiques (followers of Zoroaster) had gathered. They were killed and their books were set on fire. From there Mahdi came to Jaen and sent Harun, Eisa bin Musa, Rabie Hasan bin Qahtaba, Sulaiman Ibn-e-Barmak, Yahia bin Khalid and some other army chiefs to various places of the Romans. But there happened no notable battles, they all returned after some minor skirmishes. Mahdi also came back via Jerusalem. In 165 A.H. Mahdi sent his son Harun with a great army having the strength of 96 thousand men towards Asia Minor. Harun defeating the Romans at various places reached upto Constantinople. At last, the Romans being defeated agreed to pay an annual tribute of 70 thousand *dinars*. Thus a treaty of peace was executed. The Muslims got rich war booties in these battles.

In 169 A.H., a Muslim army under the command of Abdul Malik bin Shahab Samayes was sent toward Sind which conquered Barbad. In this battle the Muslims inflicted great losses to the opposing Sindi army but their own loss was not mentionable. However, the Muslims while returning were exposed to a violent sea wind storm. Some ships of their fleet were sunk and many Muslims lost their lives.

In 167 A.H, Musa bin Hadi had to go to reproof some rulers in Tabaristan who would often make trouble.

Successors

We have read earlier that Saffah had declared Eisa bin Musa as his second successor after Mansur. According to this Will of Saffah Eisa was to become Caliph after Mansur, but Mansur managed to declare Eisa, once again, as his second successor, after Mahdi. Mahdi, however, did not like this arrangement. He in lieu of a handsome sum of money and a big property managed to have Eisa agree to be excluded from the list of succession and declared his two sons Hadi and Harun as his first and second successors respectively.

Ministers

During Mahdi's reign three ministers were appointed one after another, they were:

- (1) Abu Ubaidullah Muavia bin Yasir
- (2) Abu Abdullah Yaqub bin Daud and
- (3) Faiz bin Abu Saleh.

Abu Ubaidullah Muavia was an able and learned statesman but unfortunately was very proud and haughty. His haughtiness turned many influential persons into his enemies. Moreover, one of Muavia's son who had become a disbeliever was assassinated by the order of the Caliph. So the Caliph could not trust and tolerate Muavia for a long time and dismissed Muavia after sometime..

After Muavia, Yaqub bin Daud was appointed the Caliph's minister. By dint of his abilities he became a very powerful minister. But after sometimes he too was discredited in the Caliph's eyes by some persons jealous to him. At last he was imprisoned by Mahdi when he (Yaqub) did not kill an Alavi. He was released during Harun Rashid's period but died in 186 A.H.

Mahdi's third minister was Faiz bin Abi Saleh. He was from Nishapur. He was a generous man and remained until Mahdi died.

Death

Mahdi died on the 12th of Muharram 169 A.H. He died in a village near Masbandan. It is said he had been for hunting there. His son Harun Rasheed led the funeral prayer and his body was laid to rest in that very village. At the time of death his age was 43 years. He reigned for 10 years and a month.

Character and Administration

Mahdi proved himself a commendable ruler both

through his personal character and by way of administration. People would love him greatly for his endearing qualities and manners. Justice, peace, tranquillity and prosperity prevailed throughout his reign. According to Masoodi, prevention of oppression, tyranny, injustice, outrage and wrong doings made him dear to all. According to Muhaddis Zahbi his reign was period of auspice and blessings for the people. His countenance and manners were pleasant that is why he was so endeared among the people.

Although Mahdi lived a luxurious life but he was never unmindful to the affairs of state. Like his father Mansur, Mahdi also would keep insight even in the minor affairs. He would sit regularly every day to hear the complaints of the people and would redress their grievances. His door was always open to the aggrieved people who wanted to present themselves before him for any injustice done to them.

Formerly various administrative departments were interlocked but Mahdi made them separate and appointed administrator or director for each department. But, in order to have links between them a greater department Uzma was established. In this way the whole administration of the government was systemized. A systematic Postal department was established throughout the state especially between Mecca, Madina, Yemen, Baghdad and other important places. Centres for the lepers were every where in the country.

By temperament and disposition Mahdi was a kind hearted and enduring person. One of his qualities was to forgive guilty and faulty persons. We have already read earlier that just after ascending the throne he forgave and freed all the persons who were imprisoned by Mansur.

Mahdi would take great care of the two holy places (Mecca and Madina). In 160 A.H. he extended the building of Ka'ba and adorned it in various ways. In the same year he made some extension and adornment in the Prophet's Mosque. He also built the Jam-e-Mosque of Basra. Besides these he built many other buildings and roads. He built his

own palace at Rasafa and mint in Eisa-abad. The road to Mecca was improved. Cisterns and baths were prepared on various places. He was a generous and noble minded as well. One day a man came to him with a pair of shoes and said that the pair of shoes belonged to the Holy Prophet (S.A.W.). Mahdi took the shoes respectfully and kissed them. Thereafter he paid the man ten thousand *Dirhams*. When the man went back happily Mahdi said to the persons present there, "I know that this pair of shoes did not belong to the Holy Prophet (S.A.W.). He might not have even seen it. But I took it so that he should not go and say to the people that the Caliph did not accept the shoes ascribed to the Holy Prophet". He would never give any importance to wealth but would spend lavishly even for trifling things. He would pay thousands of *Asharjis* (Golden Coin) to the poets. As we have stated, he was a great lover of luxurious life. He was addicted to voluptuous life. His palace was full of beautiful women. In spite of this he was very careful to the affairs of state and also would go to battle fields when required. Thus he achieved a good name in history for his these qualities.

CHAPTER 5

MUSA BIN MAHDI -AL HADI (169 to 170 A.H. - 785 to 786 A.D.)

After Mahdi his son Musa ascended the throne and adopted Hadi as his title. He ascended the throne in the month of Safar, 169 A.H., and appointed Rabie his minister. At that time Hadi was 25 years old.

Husain bin Ali's Revolt

Just after Hadi ascended the throne Husain bin Ali bin Hasan bin Imam Hasan bin Ali revolted against him in Madina. Husain was, actually preparing for this since long. The Sheites of Iraq had taken oath of allegiance at his hands. In the beginning this revolt created havoc in Madina but later on it was suppressed by Muhammad bin Sulaiman and Sulaiman bin Mansur. Husain bin Ali's head was severed and sent to Hadi. But Hadi instead of being happy, was much aggrieved. Seeing the head of Husain bin Ali he wept and reproached them who had brought Husain's head.

Idris Dynasty

After the martyrdom of Husain bin Ali bin Hasan one of his uncles Idris bin Abdullah bin Hasan left Arabia and went away towards north Africa which is called now a days, 'Maghrib' or Morocco'. The people there welcomed him warmly so he settled there. After sometimes Idris had some trouble in his teeth so one of his slaves mixed poison in his tooth powder which killed him. It is stated that the slave was actually the slave of Mahdi and was sent to Idris with the intention of killing him and he did it. However, after Idris

bin Abdullah his son whose name was also Idris was able to establish a kingdom in Morocco. Thus the Idrisi dynasty in *Maghrib* was founded. The Idrisi dynasty was founded in 169 A.H. (785 A.D.) and survived to 309 A.H. (920 A.D.). Its Capital was Faz which was inhabited by Idris. This kingdom did not accept the authority of the Abbaside Caliphate but it was not a Sheite Kingdom. The tomb of Idris is situated in Morocco. Nowadays the place of his tomb is known as 'Mawla-e-Idris.' It is regarded as a holy place in Morocco.

Hamza bin Malik

Just after the above mentioned revolt of the Alavis which was suppressed there arose another revolt. This time it was by a Kharejite named Hamza bin Malik Khazayee. He revolted in Jazeera. Mansur bin Ziad the Governor of Jazeera sent an army to suppress the revolt, but the army was defeated by Hamza. However, two men of Mansur included themselves into the Kharejite army and got the chance to assassinate Hamza. Then after an army of Romans attacked and captured Hadisa a border town. In 169 A.H. Maruf bin Yahya made a caunter attack and not only recaptured Hadisa but also marched upto Ashna, a place inside the Roman territory.

Against the Romans

Theseafter an army of Romans attacked and captured Hadisa a border town. In 169 A.H. Maruf bin Yahya made a counter attack and not only recaptured Hadisa but also marched upto Ashna a place inside the Roman territory.

Tussle for Succession

Mahdi had nominated Harun as his second successor. So he was to succeed Hadi. But Hadi following the path of his father and grand father in this respect wanted to cancel Harun's succession and to declare his son Jafar as his successor. This created disunity among army officers and some of the army officers took Hadi's side. Gaining their support Hadi got courage and began to press Harun renuncia-

tion from succession. He also excluded Harun from the group of his advisers in the affairs of the state.

In those days only Yahya bin Khalid was the greatest supporter of Harun. Thus a tug of war for succession was started. Yahya was imprisoned by Hadi but was released, after some time. By this time Hadi became quite hostile to Harun. While he was about to take some drastic action against Harun, his sudden death approached.

Death

Hadi's reign was very short that is only a year and three months. He died all of a sudden in the month of *Rabiul Awwal* 170 A.H. About his death some say that he died a natural death but others maintain that he was murdered and for that his mother Khaizran was responsible. In this connection, again there are two opinions. Some say that Khaizran who would interfere in the affairs of state during her husband's life wanted to do the same during Hadi's reign also. But Hadi did not allow her. He said that he would not tolerate her interference in the affairs of state and politics. This enraged her and she became a bitter enemy of her own son. Consequently, she wanted to remove Hadi. But some others say that when the tussle for succession was started between Hadi and Harun, Khaizran thought Hadi's point unjustified so she prepared a secret scheme to kill him. However, the opinion that Khaziran was involved in Hadi's death is not supported by great historians like Ibn-e-Khaldun and some others. It is stated that when he was about to die he called his mother and begged her pardon that he had made her displeased. He said to his mother that he only prohibited her from not taking part in the affairs of state but never checked her activities other than politics. Historians maintain that it is right that Hadi and Khaizran were not on good terms but it cannot be believed that a mother can kill her own son.

Hadi was laid to rest in a garden of Eisa-abad. He was only of 26 years old when he died. The reign lasted only one and quarter of a year.

Character

Hadi was well aware of ruling manners. He was a wise high minded, generous, brave and bold ruler. He was very strict to his orders and had determination. He had dignity, pomp and state by manners. His foster brother Husain bin Muaz bin Muslim states that he would never be afraid of him in private sittings; sometimes he would even throw him (Hadi) on the ground. But when he would be dressed in the royal garment, he (Husain) or nobody else could check himself to be afraid of him. In royal garment he would be awful

He had great love and adoration for the Prophet (S.A.W.) in his heart and would not tolerate even the slightest insulting word against the Prophet uttered by any one whoever he or she might be. He was very harsh to the disbelievers and Zindiques. He was a great enemy of 'Manism' (a religion in Iran). Historians say that if he would have lived for some-time more he would not have left any sign of 'Mani-ism.' But with all these good qualities he also liked luxuriant life as his father did.

The first minister of Hadi was Rabie bin Younus who died within quite a few days after being appointed minister. After Rabie, Ibrahim bin Zakwan was appointed to the post of ministership. Hadi liked him so much that Mahdi would often scold him for his friendship. Once Mahdi was so angry that he was about to kill Ibrahim. Luckily Ibrahim was taken to Mahdi at the moment he was about to go for hunting. So he gave Ibrahim under the custody of his trusted men. Perhaps his life would not be spared if Mahdi would have come back but because of Mahdi's death Ibrahim's life was spared and in due course he became the minister of the Caliphate during Hadi's period.

CHAPTER 6

HARUN-AL-RASHEED BIN MAHDI (170 to 193 A.H. - 786 to 809 A.D.)

After Hadi his brother Harun, who was also the son of Khaizran, ascended the throne in the month of *Rabiul Awwal*, 170 A.H. (786 A.D.). At that time he was only 22 years old. He took the title of 'Rasheed' so he is known in history 'The Caliph Harun-Al-Rasheed.' He is known as the best ruler in the Abbaside dynasty. During Harun's period the power of the Abbasides attained its zenith.

After becoming Caliph Harun appointed his old benefactor and well-wisher Yahya bin Khalid Barmakki as his minister. In the first year of his ascending the throne he performed Hajj-e-Ka'ba and bestowed generously gifts and all restrictions formerly imposed upon the Alavis were removed and allowed them to reside peacefully in Madina.

Uprisings and Disturbances

During Harun's reign also there occurred some uprisings and disturbances in various parts of the state, but the timely actions of Harun crushed all the insurgents.

In 176 A.H. Yahya bin Abdullah a grand son of Hazrat Imam Hasan and brother of Nafs Zakia raised head in the eastern part of the country and many people in that area joined him. Yahya became very powerful in that area so Harun had to send Fazal bin Yahya Barmakki to face him. But the Barmakki family being adherent to the prophet's family it was very difficult for Fazal to fight against Yahya bin Abdullah bin Imam Hasan so he tried to settle the matter

amicably. Yahya bin Abdullah agreed for a peaceful settlement with some conditions which were readily accepted by Harun. At that he rewarded a log to Yahya bin Abdullah but after some time he arrested and put him into prison. Later on Yahya died in prison.

In the same year the Yamanis and Mazris again began to fight in Demascus and Harun was very disturbed with their fighting. At last, after great efforts he succeeded to end their fighting and make peace between them. Thus Harun ended a constant source of disturbances.

But after Demascus the Mazris and Yamanis living in Sind began to fight which continued for a few years. Harun, one after another sent several governors to settle the affairs but none was successful. At last, in 184 A.H., peace and tranquillity was re-established in Sind.

In 177 A.H., a man named Altaf captured the whole area of Mosul. He got hold over that area for about two years. At last Harun himself had to march against him. He defeated Altaf and to avoid rebellion in future he ordered to demolish the fortification around the town.

In 178 A.H., the tribes of Qais and Quzh'aa rebelled in Egypt but this was also controlled.

In the same year a Kharejite Waleed bin Tareef rebelled in Jazeera. He spread his influence over Arminia and some other places. Harun Rasheed sent one Yazeed bin Mazeed Shebani. i. He at first tried to settle the matter peacefully. But Harun did not like it so Yazeed had to fight and defeat Waleed in 179 A.H. Waleed was killed in the battle field.

Uprisings in Africa

In 177 A.H., uprisings started in Africa which continued for years. Harun had appointed Fazal bin Rubb as Wali or (Governor General) for the whole of Africa who appointed his nephew Mugheera bin Bashar the Governor of Tunisia.

But Mugheera being an inexperienced and unwise person ill-treated the army personnel and humiliated them. This created wrath and outrage in the army. As a result Mugheera was replaced by Abdullah bin Yazeed but the insurgents were not satisfied to this. They rather killed Abdullah bin Yazeed and later on the insurgence took such a serious turn that in Qairwan Fazal bin Rubb was also killed by Ibn-e-Jarud one of the leaders of the insurgents. The situation became out of control. At last one Ibrahim bin Aghlab was appointed as Wali of Africa in 184 A.H., who brought the situation fully under control. Many insurgents and suspicious persons were rounded up and sent to Baghdad.

Ibrahim inhabited a new town near Qairwan which was named 'Shumar.' After two years in 186 A.H. in Tunisia a man named Hamdees rebelled but was crushed. Idris bin Idris Alavi also tried to sally but could not succeed.

In 189 A.H. the Barbarians spread uprising in Tripoli which was controlled with great efforts by Ibrahim. After this there was no uprising anywhere in Africa. Peace and tranquillity was completely established.

Wars against the Romans

Harun is well known for his external conquests also. He fought many battles against the Romans. The Caliph himself took part in many battles against the Romans. When he would not go to any battle some distinguished personality of the Royal family would go to lead the battle field. Thus Harun's armies would invade the Romans every year. So many forts of the Romans were conquered one after another. Moreover, many conquests were achieved in Egypt, Syria and Asia minor, Anatolia and Conia. The Roman King Nicephorus had refused to pay the annual tribute so Harun had to march against him and the Roman King had to surrender. Many cantonments were built on the coastal areas of Syria to defend against the probable attacks of the Romans.

Nominations of Successors

Harun had many issues but he loved Ameen and Mamun most of all. Ameen was trained under the supervision of Fazal and Mamun under that of Ja'far. Mamun was, however, superior to Ameen in every way. Harun would love him greatly for his abilities. But an additional qualification of Ameen was that he was from Zubaidah the most beloved queen of Harun. So when the question of succession arose Harun had to decide in favour of Ameen because of the Queen Zubaidah. This was a great error. The bad effects of which appeared after Harun. But he had to commit that error only for his beloved queen. For the consolation of Mamun he granted him permanently the province of Khorasan. Besides that he also granted some distinctive honours for Mamun. As for his succession he nominated Ameen as his first successor, Mamun as the second and Mutaman as the third successor. As an act of more consolation for Mamun he also granted for him separate armies, arms, treasury and servants in Rayy.

The Bermicides

There is no doubt that Harun's period was the golden period of the Abbaside Rule which rose to its Zenith during that period. But there is no denying the fact that the achievements of Harun owed greatly to the ministers of the Bermicide family. During Harun's reign the Bermicide family reached upto such a power, authority and greatness that even many kings and rulers in history could not attain. But at the same time this is also a tragic fact that the Bermicide family had to face its sad downfall during the same ruler that is Harun-al-Rasheed. In short the Bermicides met both their rise and fall during the same period. It could not be inapt here to deal facts about the Bermicides with some details.

Barmik the great grandfather of the Bermicides was a priest and trustee of a Budhist or Fire worship temple 'Nau-bahar' in Balkh. So he had great influence over the

Khorasanis. When the Abbaside movement was started by Abu Muslim, Khalid the grand son of Barmak had become a Muslim and had joined the movement. He was proved to be a boon for Abu Muslim and the Abbaside movement. It was for this reason that Saffah would like and respect him greatly and later on appointed him as his minister. Khalid remained on this post until the days of Mansur, Khalid died in 163 A H.

Khalid's son Yahya was also a learned and well qualified man. Beginning from Mansur's period until the period of Hadi, he served the Caliphate in various capacities. Because of his services and sincerity he attained an honourable position in the Abbaside Court. He served also as the tutor of Harun. Yahya's wife had fed with her breast to Harun and Harun's mother Khaizran also had done the same to Fazal, the son of Yahya. Thus Harun had also foster relationship with this family. He would address Yahya with the word 'Papa'. It was Yahya who took all kinds of risk and advised Hadi not to cancel the succession right of Harun. For this he had to suffer and undergo imprisonment, yet he always remained loyal and faithful to Harun. Because of these favours and obligations Harun had great love and respect for Yahya in his heart. When he became Caliph he said to Yahya, "Papa, whatever I got to day is by dint of your favour and wisdom so I make you from this day the master of everything". With these words Harun appointed Yahya his minister. Being thus authorized by Harun, Yahya would look after all the affairs of state himself, Harun would not interfere.

Yahya had four sons namely Fazal, Ja'far, Musa and Muhammad, all of them had some qualities. Fazal was the eldest and had his special family qualities. In generosity and nobility of mind none-else in the family was equal to him. Being his foster brother Harun would take much care of him; He would say him "brother" and would treat him likewise. Fazal was appointed on various posts and positions of the state including the Governor of Khorasan and afterward of Sherwan. Sometimes he would represent his father Yahya in

the affairs of ministry also. In the last Yahya remained minister only by name, all the functions of minister were performed by Fazal. He was also appointed the tutor of Prince Ameen. Fazal, during his good days made thousands of people rich. No needy person who came to him went back empty handed. Even his opponents and foes would not be disappointed from him. Fazal had become virtually minister but later on when Harun wanted to appoint Jafar the second son of Yahya his minister he could not say this to Fazal in clear terms. He rather said, "O brother, I want Jafar should put on your ring". Fazal well understood what the Caliph wanted so he at once vacated the ministership for Jafar.

Jafar was the second son of Yahya and younger brother of Fazal. As a whole superior to all his other brothers, he had acquired education under the supervision of Qazi Abu Yousuf, so he was well versed in eloquence, and rhetoric composition. There was none-else in the Bermicide family equal to him in elegance, high mindedness and magnanimity, none had the dignity and pomp as Jafar had. He could write even a hundred pages in one night. Through his intelligence and pleasing character he had occupied a place in the Caliph's mind. So much so that he began to like him more than Fazal. None in the Court was respected as Jafar was. At last Jafar attained the post of ministership. He was appointed the tutor of the Prince as well. It is said that in Mamun's greatness and knowledge Jafar's teaching had played a great role. Jafar, during the days of his ministership, rose to power upto the extent that sometimes he could dare to disobey even the Caliph.

Musa and Muhammad, the remaining two brothers of Fazal and Jafar could not attain high position and rank like their two elder brothers, however, they were brave. In short for the pomp and dignity of the Abbasides during Harun's period the Bermicide family was responsible upto a great extent. Now let us see the causes of the downfall of this family.

Historians have stated various causes for the downfall of the Bermicides in which there is one about the love affair of Jafar and the Princess Abbas also. But the story about Jafar and princess Abbas is totally refuted by all authentic historians. Ibn-e-Khaldun who is regarded as one of the most reliable and trustworthy historians writes in his 'Muqaddama' (PP. 10 to 16) that the story of Abbas and Jafar is totally baseless and those who have fabricated this misleading story have done so because of their misunderstanding and imagination. The Princess Abbas (Harun's sister) had in no way any love affair with Jafar. According to Ibn-e-Qutaiba, one of the oldest Islamic historians Harun had given the Princess Abbas in marriage to Muhammad bin Sulaiman Abbasi and after the death of Muhammad bin Sulaiman she was re-married to Ibrahim bin Saleh bin Ali.

The main causes of the Bermicides' downfall as narrated by reliable historians are as follows:

Harun had first appointed Yahya as his minister with full powers and authority over the affairs of state and when Yahya grew old, his two sons Fazal and Jafar were installed on the post, one after another, with the same powers and functions as their father had. Although they did not commit any breach of trust, nor they acted in any way against the interest of the state or the Caliph, they could not remain in good books of Harun due to their extra ordinary generosity and open-heartedness. Their door was opened for all the needy persons but Harun would sometimes feel it difficult to get even a meagre sum of money for his own needs. Harun had not only become virtually powerless in the Bermicide brothers but also he felt that people had no care or need to approach him but they all would turn towards the Barmak for the fulfilment of their needs and requirements. The officials too would not come to the Caliph to settle the affairs of state. The other rulers and their ministers would send their gifts and presents to the Bermicides and not to the Caliph which were kept by the Bermicides to themselves. The Bermicides would spend millions for their own needs but the Caliph would not get money even enough for the privy

purse. This state of affairs was naturally not tolerable for the Caliph. Moreover, when he saw that the Bermicides had appointed on all the keyposts of the government their own relatives or men of their own choice, he was alarmed.

Another cause which made Harun displeased with the Bermicides was their better treatment to the *Ahle Bait* or the House of Ali as they were practically *Pro-Ahl-Bait* and would entertain them with great respect and love. On the other hand the Abbasides were hostile to the Alavis so the Caliph was not only displeased but also felt the Bermicides a potential danger for the Abbaside regime. Unfortunately an event made Harun quite hostile to the Bermicides. Yahya bin Abdullah, the brother of Nafs Zakia was a rebel in the eyes of the Abbaside rulers so when he was arrested and brought before Harun he ordered Jafar to put him into prison. But, later on, Yahya was released by Jafar regardless to the displeasure of the Caliph. Fazal bin Rabie, who was a great opponent of the Bermicides, informed the Caliph of this. Hearing this Harun sent for Jafar and asked him about the captive he had entrusted to him. Jafar replied that thinking the captive harmless he had released him. Seemingly Harun replied "You have done the good thing, I too was thinking to release him," But when Jafar left Harun murmured. "I shall release thee from the life.."

Not only Harun but also a group of the Abbasides became displeased with the Barmaks and began to excite Harun against them. Still Harun tolerated for long but when the back biters convinced him that the Bermicide power was a great danger for the Abbaside rule, Harun had no alternative but to take action against them.

In 187 A.H., Jafar was put to death by Harun and Yahya and Fazal were sent to prison. None of the Barmaks except Muhammad bin Khalid was saved of being captivated. All the palaces, buildings and other properties of the Bermicides were confiscated by the Caliph. Yahya and Fazal died in imprisonment, in the years 190 A.H. and 193 A.H. respectively. This was the tragic end of a family of ministers

who were once very powerful. It is said that after the tragic end of Yahya and his sons once on Eid day Ebada the wife of Yahya and mother of Jafar and Fazal was seen in rage going to the Imam of Kufa mosque for asking some help. However, the end of the Bermicides ended the pleasure and happiness of Harun also. According to historians after the death of Jafar no longer the sign of cheerfulness was ever seen on Harun's face.

Death:

After the tragic end of the Bermicides Harun's last hour also approached nearer. He felt indisposed in 193 A.H. while on a strive in Khorasan. Since then his health shattered day by day and no treatment was proved to be effective. When he was certain that his death was approaching he ordered to dig a grave for him where the Holy Quran was recited. At last in the month of *Jamadi-us-sani* he expired in Tusin at the age of 47 years. The period of his caliphate was 23 years and this was the golden period of the Abbasides.

Character and Conduct

In fact Harun-al-Rasheed was a ruler of inconsistent character. On the one hand his life was full of pomp and magnificence, he passed a colourful life and liked luxuries. But on the other he was pious and religious. He would always try to confirm the canons and regulations of the *Shariah*. He had great fondness for knowledge and love for the learned. But the colourful stories about his coloured life have covered his religious way of life. According to Khateeb and Tabari he would take great care of observing law, and refraining from unlawful acts as prescribed by the Islamic canons. He used to perform every day a hundred *rak'ats* of *Nawafil* (voluntary salat) and distribute one thousand *dirhams* as alms. He would also perform Hajj very often and could take with him a hundred Ulema and Fuqaha (Learneds and Jurisprudents). In the year he would not be able to go to perform Hajj himself, would send three hundred persons to perform Hajj and would bear their expenses.

While performing the parts of Hajj he would become a true picture of humbleness and sincerity and would weep bitterly.

He had a great fondness for *Jehad* (Holy war) on the path of Allah that is why he would perform Hajj and *Jehad* alternately.. He had great love and respect in his heart for the Holy Prophet (S.A.W.). If any one would mention the name of the Prophet to him, he would emphatically ask him to say "May Peace and blessings of Allah be upon our Lord".

Once when Abu Muavia narrated a *Hadis* (Tradition) of the Holy Prophet (S.A.W.) a man present there, raised an objection on the tradition. This enraged the Caliph upto the extent that he wanted to behead the man then and there. Abu Muavia, however, saved the man from his certain death.

Harun also would esteem highly the learned and men of virtues. If a pious man would criticise or reproach him he would admit his fault and wrong doing without hesitation and would pray Allah for pardon.

Once Harun requested a pious man Ibn-e-Samak to give him some advice. Ibn-e-Samak said: "Be afraid of God, for tomorrow you are to go before Him and there you are to choose an abode for you either in Paradise or in hell". Hearing this Harun began to weep bitterly. Fazal bin Rabie who was at the moment present there said, "O Chief of the Faithful, you always perform your duty to Allah and do justice with the people so it is sure that you will get a place in the paradise."

At this Ibn-e-Samak again said to Harun, "O Chief of the Faithful, that day Fazal won't be with you so you yourself should take care of your deeds and be afraid of Allah. Harun again began to cry.

In the same way another report says: Fazeel bin Ayaz once addressing the Caliph said: "O Graceful man! You are responsible for this *Ummah* and you shall be asked about". Harun did not take ill of this admonition he rather began to

weep. Fazeel bin Ayaz would love Harun because of his good qualities. Once he said, 'People perhaps do not know this man (Harun) but he is very dear to me'.

Harun had appointed Abu Yousuf the "*Qaziul Quzzat*" or the Chief Justice seeing his strong character and truthfulness. Thus *Qazi* Abu Yousuf was made responsible for the administration of justice in the state. It was his responsibility to appoint other *Qazis* for various places. Under the administration and supervision of *Qazi* Abu Yousuf justice was fully observed in all parts of the country. He would even issue decrees against the Caliph. At the time of his death *Qazi* Abut Yousuf uttered: "O Allah, Thou knows well that I never issued any decree or order repugnant to the holy Book or *Sunna*. I never accepted from anyone even a *dinar* as bribe nor I ever did any injustice to anyone."

With the advice of Harun-al-Rasheed, *Qazi* Abu Yousuf compiled a book under the name and style of "*Kitabul Kheraj*". Although the book is mainly concerned to the laws of taxation *jizia*, tribute, duties etc., but principles of Islamic way of administration and use of power also have been elaborately dealt with in it. The rights and duties of the people to the state and vice versa have been fully discussed according to Islamic *Sharia*. When the book was complete Harun began to rule and administer the state according to that. The book is still regarded as an authentic book of Islamic laws.

The translation work from the books of other languages into Arabic was started during Mansur's period but during Harun's period it developed and flourished upto a great extent. For this purpose he established an institution named "*Baitul Hikmat*." Many men of letters were appointed as translators in this institution with handsome remunerations.

In short, as in the words of Ibn-e-Talq-Taqi, Harun's reign was one of the best in history, His government had great dignity and was full of virtues and splendour. The area of his state was stretched far and wide and tributes

would come from a great part of the world. The ruler of Egypt was his viceroy. Great men of learnings, litterateurs, poets, jurisprudents, *Qazis*, writers, musicians etc. were among his courtiers. No such a commendable gathering was ever seen in any other court before him. Harun had helped all of them to reach on lofty positions and ranks. He would lavishly pay them remuneration and rewards. The Caliph himself had a superior taste of literature and poetry. He was a learned man and well versed in various arts. Both gentry and common people were inspired alike with his awe. (Al Fakhri-Page 177).

During his period the Abbaside Caliphate reached at its Zenith in culture, civilization, knowledge and learnings and in politics.

CHAPTER 7

MUHAMMAD AL-AMEEN BIN HARUN (193 to 198 A.H — 809 to 813 A.D.)

After Harun-al-Rasheed his son Muhammad Al-Ameen succeeded him as the Caliph in Baghdad, Arabia, western Iran and Africa were included in his Caliphate. While Harun's second son Mamun began to rule over eastern Iran, Sind and the eastern countries as an independent ruler with his capital in Marv, a city in Khorasan. Mamun's connection with centre was nominal.

Ameen's mother was Zubaida a very famous lady in Islamic history. Zubaida was a Hashemite lady so Ameen was a Hashemite both from his father's and mother's side. Just after the death of Harun the nobles and officials who were present in Tus took the oath of allegiance upon Ameen's hand and on eighteenth day the ceremony took place publicly in Baghdad. It was the month of *Jamadiul Awwal*, 193 A.H., when Ameen ascended the throne.

During the initial days of Ameen a rebel namely Raf-e'-bin Lais, who had created trouble during the days of Harun also, again began to create disturbances. He, with the help of non-Muslims from Balkh, Takharistan, Soghdiana and Transacania created a lot of trouble. But a general Harsma bin Aa'yan, who had been appointed by Harun to face the rebel, this time with the order of Ameen gave Raf-e -bin Lais a crushing defeat.

Differences with Mamun

Actually Harun had committed a great error by dividing

the State between his two sons Ameen and Mamun. After Harun's death Mamun became, practically the independent ruler of the areas Harun had given to him. Khorasan and Sind were under him which had no relation with the central government of Baghdad except a nominal relation of *Khutba* (Sermon).

Harun had entrusted to Mamun all the treasures and equipage he had received during Khorasan adventure. Ameen could not dare say anything against this during his father's life time but malice was created in his mind against Mamun since then. So just at the time when Harun was at his deathbed Ameen sent Fazal bin Rabie and some others to take back the wealth given to Mamun by Harun. At that time Mamun was out so Fazal and his companions took away the required treasures in his absence to Ameen. Thus the malice was turned to open enmity.

Fazal bin Rabie was although not a well wisher of Ameen, but he knew that Ameen had no quality to rule over the country so he wanted to rule himself under the shadow of the Caliph. Besides that he also knew that Mamun had qualities and was sagacious, so he did not like him. Moreover, Fazal had played a great part in the destruction of the Barmak family and he knew that Mamun who was a supporter of the Barmaks was not unaware of his deeds. So he thought that if Mamun came to power he could take revenge of the Barmaks. Because of all these feelings he took openly Ameen's side.

On the other hand there was one Zur-Reyasatain in Khorasan who consoled Mamun and became his sympathizer. He promised Mamun to make him one day the Caliph. Reyasatain was a man of calibre and wisdom, he acted in such a way that one day whole of Khorasan turned to be the sympathizer of Mamun.

In the meantime with the advice of Fazal bin Rabie, Ameen created a grave mistake. He wanted to alter the will of Harun and make his own son Musa instead of Mamun, as his

successor. The other opponents of Mamun also supported this idea but it was a clear breach of trust from Ameen's side and this created constant enmity between the two brothers and opened the path of bloodshed for years.

When Ameen excluded Mamun from the list of succession and included the name of his own son Musa in *Khutba*, in reply to that Mamun totally broke away the relations of Khorasan from Baghdad. After some days Ameen asked Mamun to be present in Baghdad and accept the succession of Musa. Mamun rejected these proposals. Then Ameen with the plea of defence asked some areas of Khorasan to be included under the Baghdad regime. Needless to say that Mamun rejected this proposal also.

In 195 A.H. Ameen sent an army of fifty thousand under the command of Ali bin Eisa to conquer Khorasan. Ameen's mother Zubaida was present herself on the occasion of the departure of the army. She instructed Ali bin Eisa that when Mamun was arrested he should not be insulted but should be brought to Baghdad being tied up in silver chains.

Mamun was well aware of what was going on in Baghdad so he was fully prepared to defend his state. He sent Tahir bin Husain Khorasani to face the army of Baghdad. There was a great difference of number between the two armies. The army of Baghdad consisted of fifty thousand men while there were only four thousand man in the Khorasani army. The two armies met a few miles away from Rayy or Rai. By chance, Ali bin Eisa became the victim of an arrow coming from the Khorasani side. He died instantaneously. His death caused confusion among the Baghdad army and its men began to flee.

After this Ameen sent another army of twenty thousand under the command of Abdur Rahman bin Jabla Anbari but only to be defeated with the hands of Tahir. This battle was fought at Hamadan. After Abdur Rahman Tahir defeated Kaseer another general of Ameen at Qazvin. Thus Hamadan and the whole area-of Iraq-e-Ajam came under the control of Mamun.

Then in 196 A.H. Ameen sent a third army of twenty thousand men under the command of three Generals, but this too was proved to be of no avail. Difference arose among the army itself and it went back without fighting. Thus Tahir got the chance to capture Halwan also. Thereafter Tahir captured Ahwaz, Yamama, Bahrain and Amman, one after another. After some days Wasta was also captured by him. Seeing consecutive victories of Tahir bin Husain the supporters of Ameen were utterly disappointed and the people of Basra, Kufa and Mosul by violating their oaths of allegiance for Ameen took afresh the oaths of allegiance in favour of Mamun. Ameen was much agitated. He sent army to take back Kufa at least, but this army too was defeated. Madayen, the gate way to Baghdad, was also captured by Tahir.

The final decision in regard to caliphate, now greatly depended upon the people of the two holy cities (Mecca and Madina) and these two places were still under Ameen. But the people of two holy cities also had become displeased with Ameen for he had committed the breach of trust in regard to the succession of Mamun and had torn up the Will of Harun that was hanged on the Wall of Ka'ba by Harun himself. The governor of Mecca in those days was Daud bin Eisa who one day before a gathering of the gentry of Mecca narrated Ameen's breach of trust and suggested they should infringe Ameen's allegiance and take afresh oath of allegiance in favour of Mamun. The gentry of Mecca promptly agreed to this suggestion. Daud's son Sulaiman was the governor of Madina, Daud wrote to him to follow suit and he did accordingly. Thus the two holy cities rejected Ameen and accepted Mamun as the Caliph.

Now, it was the turn of Baghdad the Capital which had, till then already become the centre of confusion and chaos. Tahir and Harsma bin Aa'yan besieged the city of Baghdad in 197 A.H. Ameen had by now become the victim of misfortunes. There was no money in government treasury and for that reason there remained no supporter for him either in the army or among the nobles and gentry. Some of the nobles openly took the side of Mamun. There was no

army left to fight for Ameen save some civilians and street urchins. Obviously they were no match for the regular army. Many nobles and army officers had left the city and they were followed by many common men also. Baghdad was now under the grip of a dreadful famine.

At last Madinatul Mansur, the place in which Ameen lived was also besieged and now it was the question of Ameen's life. Two of his most faithful and sincere companions Muhammad bin Hatim and Muhammad bin Ibrahim advised him to leave the palace secretly at night. But Ameen who was badly puzzled could not pay heed to their suggestion. He begged for asylum to Harsma who accepted it and really arranged for him to go out of the city. The scene when he was being separated from his palace and Kith and kins was very pathetic. However, he had to leave, but could not continue his voyage. As soon as he was on board some of Tahir's men who were hidden around the boat appeared all of a sudden and killed him ruthlessly. Thus in the month of Muharram 198 A.H. Mamun's army captured Baghdad fully and in Friday *Khutba* his name was declared as the Caliph.

Ameen's Character

Although Ameen was handsome, brave and learned but he had no political and ruling abilities. He was physically a powerful man but had no mental capacity and sagacity. After ascending the throne he would pass his time in plays and luxuries. He had bought hundreds of eunuchs and would spend for them lots of money. He had also built a zoo in which there were all kinds of animals and birds. Idiots and good for nothing people had got honourable ranks and places in his court but his own brothers and relatives were insulted and mocked. His days would pass with clowns and buffoons and nights with beautiful women and wine and merriments had become the purpose of his life which caused his exemplary downfall. Abu Nawas was his court poet.

Fazal bin Rabie whom he had appointed his minister played a considerable part in his ruination. It was he who

created hatred and enmity between the two brothers Ameen and Mamun. However, with the recommendation and influence of Tahir bin Husain, Mamun forgave him. He died in 208 A.H.

CHAPTER 8

ABDULLAH MAMUN-AL-RASHEED BIN HARUN-AL-RASHEED (198 to 218 A.H. 813 to 833 A.D.)

After the assassination of Ameen, the oath of allegiance for Abdullah Mamun-al-Rasheed was taken in Baghdad, in the month of Muharram, 198 A.H. (813 A.D.). Thus he was the sixth Caliph of the Abbaside dynasty. After Harun's period it was the period of Mamun that maintained the pomp and grandeur of the Abbasides.

After the assassination of Ameen, Mamun remained for about six years in Marv and during this period there was confusion and Chaos in Baghdad. Once the army rebelled against Tahir bin Husain. The cause of this rebellion was the unfulfilment of the promises Tahir had made to the army during the war against Ameen. When Mamun became caliph the army demanded from Tahir the promised money but Tahir, till then was not in a position to fulfil their demands consequently the army rebelled and Tahir had no way but to flee from Baghdad. Tahir was however, fortunate enough that the insurgent army chiefs and the nobles of Baghdad themselves surrendered and the situation came again under control.

Ameen was a Hashmite both from paternal and maternal sides but Mamun from his maternal side had Iranian blood in him so after Ameen there arose the question of Arab and Ajam (Non-Arab) also. An Arab Chief Shabas Aqeeli rose against Mamun and in favour of Ameen. He gathered a considerable army of the Arabs in and around Aleppo and crossing the Euphrates captured some areas in the east. His

rebellion continued for about 11 years and at last Tahir's son Abdullah defeated him in 209 A.H. Shabas had built a strong fortress at Kaisum but Abdullah demolished it completely.

In 199 A.H., a descendant from the *Ahle-bait* (Prophet's family). Muhammad bin Ibrahim popularly known as Ibn-e-Tabataba Alavi rose against Mamun and claimed for the Caliphate, in Iraq. He became so powerful that for some-time a great part of the Abbaside Caliphate had no sovereignty over him.

Kufa was a great centre of the Shi'ites so the call of Ibn-e-Tabataba gained popularity there very soon. Thousands of people joined the movement against the Abbaside caliphate and under the command of Abu Saraya, a follower of Ibn-e-Tabataba the army captured the city of Kufa. Sulaiman bin Mansur, the governor of Kufa sent Zuhair bin Musaile to face Ibn-e-Tabataba's army but the Abbaside army was defeated. Abu Saraya wanted to capture all the war effects and opulence of the Abbaside army as war booty but Ibn-e-Tabataba forbade him to do so. Abu Saraya who was in fact, a gangster had joined the movement togetherwith his gang with the intention of getting wealth only, was displeased with Ibn-e-Tabataba. So he took the life of Muhammad bin Ibrahim Tabataba poisoning him and managed to appoint, Muhammad bin, Zaid bin Ali bin Husain as his successor. Although Muhammad bin Muhammad also came from the *Ahl-e-bait* but being only a youth had no experience at all. Abu Saraya wanted to gain power himself through him. For sometime Abu Saraya created havoc in Kufa and in many other places but later on he too was murdered and his gang destroyed.

Ali bin Musa Raza's succession

Just after this insurgence was over and the situation was brought under control there arose another cause of disturbances. This time it was Mamun himself who caused displeasure among his own family. As to narrate briefly,

it is said that Mamun was great lover of the Prophet's family or the descendants of Hazrat Ali. He thought them to be the rightful successors of the Caliphate. He loved and respected Hazrat Ali bin Musa Raza, a descendant of Hazrat Ali and the eighth Imam of the *Isna-e-Asharis*, so much so that in 201 A.H., he declared him as his successor. He also ordered that the black official colour of the Abbasides should be replaced by the Fatemide colour i.e. green, in the army uniforms. To take the oath of allegiance in favour of Ali bin Musa Raza was also ordered by him.

This caused a great displeasure among the Abbasides. They became utterly disappointed and wanted to dissociate themselves from Mamun and take the oath of allegiance for someone else from the Abbaside family. Mansur and Ibrahim the sons of Mahdi Abbasi particularly were totally against these actions of Mamun.

This took a serious turn and Ibrahim declared himself the caliph. In this way a prolong tug of war started between the supporters of Ibrahim and Mamun. The supporters of Ibrahim would call themselves as "*Sunni*" and Mamun with his supporters was called as "*Rafzi*" (Heretic or Schismatic).

Mamun loved Imam Ali Raza so much that he gave one of his daughters Umm-e-Habib in marriage to the Imam. His another daughter Umm-e-Fazal was married to Muhammad bin Ali Raza. The Imam Ali Raza, however, could not become caliph for he all of a sudden died while the Caliph Mamun was still alive. Later on Mamun was compelled to change again the official colour from green to black. With the death of Hazrat Ali bin Musa Raza the issue of his succession died out itself.

During these disturbances Mamun was in Khorasan and Baghdad was under the control of Ibrahim. But after the death of Imam Ali bin Musa Raza Ibrahim lost his many supporters, who rejecting their support for Ibrahim again joined the fold of Mamun. So when Mamun came back to Baghdad Ibrahim had no way out but to flee from Baghdad.

Having full control over Baghdad, Mamun ordered to find out and arrest Ibrahim. But he was found nowhere and thus his caliphate that lasted only for a year and eleven months was abolished for ever.

Fazal bin Rabie was mainly responsible for creating differences and enmity between Mamun and Ameen who absconded when Mamun came to power. Mamun was informed that Fazal had died so all his properties were confiscated by him. But one day, all of a sudden, Fazal appeared. When Mamun knew about his reappearance he laughed and said, "When Fazal has come back from the other world it means my father Harun also may come back." Saying this he forgave Fazal and returned all his properties that he had confiscated.

In 206 A.H. Mamun appointed his famous general and supporter Tahir bin Husain as the governor of the eastern provinces, that stretched right from Khurasan to Sind. But there is a story behind it. One evening in 205 A.H., while Mamun was enjoying drinks of "Nabeez".¹ Tahir bin Husain came to meet him. Seeing him the eyes of the Caliph were full of tears. Tahir wanted to know its cause but the Caliph evaded to say anything. This created a curiosity in Tahir's mind so by paying a lot of money to the cupbearer of the Caliph at last he succeeded to get the secret. The Caliph in reply to the cup bearer's query informed him secretly that Tahir's presence reminded him Ameen's plight, helplessness and death. He also expressed that he was afraid of his temperament that could lead him one day to take some wrathful actions against Tahir. This was naturally quite alarming for Tahir so he met the Prime Minister Ahmed bin Abu Khalid and requested him to recommend to the Caliph to transfer him to any far off place. On the other day when Ahmed bin Abu Khalid met the Caliph, he recommended that Tahir be appointed as the governor of the eastern Provinces. At first Mamun expressed suspicion that Tahir could prove to be an insurgent there but when the Prime

1. Wine being unlawful in Islam, a new drink was invented by the Arabs without intoxication.

Minister said that he would be responsible if Tahir became an insurgent, the Caliph appointed him the governor for the provinces of Khurasan to Sind.

The suspicion expressed by Mamun was proved to be true just after some years when Tahir excluded Mamun's name from the "*Khutba*". In this way the Taherid dynasty was founded in Khurasan. This was the first semi independent rule in Khurasan under the Abbaside Caliphate. The Taherid dynasty ruled over Khurasan from 206 to 259 A.H., when it was abolished by Yaqub Safari. When Mamun became aware of Tahir's insurgence he ordered Abu Khalid to go and arrest Tahir but before Abu Khalid could take any action the news of his death arrived and thus Abu Khalid was saved to face the responsibility.

During Mamun's period there were many internal insurgences and rebellions accounts of which are given here briefly.

Abdur Rahman bin Ahmad Alavi's Movement

As we have already read, Mamun contrary to his forefather's policy would not hate the Alavis but would respect and love them but, inspite of this the Alavis could not content and change their policy but they continued to oppose Mamun as before. In 207 A.H. an Alavi Abdur Rahman bin Ahmad bin Abdullah rose against Mamun in Yaman and began to call people to stand against the regime. People in Yaman who generally did not like the Abbasid rulers and officials responded favourably to Abdur Rahman's call and joined hands with him. Being aware of the events Mamun sent an army under *Deenar* bin Abdullah to confront the insurgents. But at the same time he also sent an amnesty for Abdur Rahman in case he surrendered and apologized. Approaching Abdur Rahman, *Deenar* first offered him the Caliph's amnesty and its condition which he agreed readily and came away to Mamun. Mamun did not treat him ill but since then the Alavis were prevented to enter the court of the Caliph. This was the occasion when the green colour of

the Alavis was replaced again by the black colour of the Abbasides.

Abdullah bin Sirri

During the disturbances in Baghdad some officials were encouraged, to become unruly and create trouble, Abdullah bin Sirri bin Muhammad was also one of them. Sirri was the governor of Egypt. After his death his son Abdullah was appointed to his father's post but he rebelled against the Caliph. With him a tribe from Andalusia, who had been expelled by Hakam bin Hisham, joined. Thus Egypt and Alexandria both were fallen into danger. Mamun appointed Abdullah bin Tahir new governor of Egypt who compelled Abdullah bin Sirri to surrender. He also compelled the Andalusians in 210 A.H., to quit Alexandria. They were allowed to go and settle in the Island of Crete where they ruled for over a long time.

Rebellion in Qum

In the same year the people of Qum also rebelled. Mamun had reduced taxes in Rayy so the people of Qum also wanted the same reduction but Mamun refused. The people of Qum being dissatisfied to the Caliph's refusal stopped paying taxes. Mamun sent Ali bin Hisham to subdue those people who not only subjugated them but also realized the taxes many times more than they would usually pay.

Zareeq bin Ali

During the same period Zareeq bin Ali an Arab from Mosul rose and captured the areas of Kurdistan and Azerbaijan. Syed bin Anas the governor of Mosul advanced to check the insurgence but Zareeq met him with his eleven thousand army and defeated the army of Ibn-e-Anas. Ibn-e-Anas was also killed in the battle. This happened in 211 A.H.

Mamun was shocked to hear the news and in 212 A.H., he sent again an army under the command of Muhammad bin

Hameed who inflicted a crushing defeat to Zareeq. Zareeq was arrested and sent to Mamun. After defeating Zareeq, Muhammad bin Hameed also recaptured Azerbaijan.

Babak Khurrami

In 210 A.H., an Iranian Assassin Babak Khurrami started a new movement which is known after him as "Khurrami." Actually this was a new form of the ancient Iranian creed Muzdaki, which was effaced long before Islam. However, a Magian named Javedan had once again tried to revive it. The followers of this cult believed in transmigration of souls. As according to this cult man died and came again which meant to be "immortal" so he had renamed himself as 'Javedan' or one who remains always alive." When Islam prevailed throughout Iran this cult too, like all other local cults, was effaced. But during Mamun's period Babak Khurrami once again tried to revive it. This time it was more a political movement than a religion or faith. Babak Khurrami aimed to destroy Islam through his this new edition of the ancient religion. He claimed that through the transmigration the soul of Javedan had entered his body and he was the successor of Javedan. As to make his so called religion attractive he declared full liberty for sexual passions. According to him there were no restrictions on sexual outrages. That is why he adopted for himself and for his religion the title of "Khurrami" or having pleasure and enjoyment. The sexual liberty really attracted thousands of people to enter his fold.

As we have stated before this was in fact a political movement rather than a religion, which aimed to defeat Islam and Muslims in Iran. So when this so-called religion was mobilized and got some strength its followers began to attack Muslim localities and killed the Muslims ruthlessly. Mamun sent armies several times to subdue this unruly group but none could succeed for Babak Khurrami together with his gang had taken shelter in the mountainous regions unapproachable for the armies. In 212 A.H. Muhammad bin Hameed was also sent to hammer and crush the Khurramis, but his army was also defeated and Muhammad bin Hameed

was killed in confrontation. As a result the Khurramis could not be brought under control during Mamun's period.

Conquests

Although, nearly the whole period of Mamun passed through controlling big and small rebellions and uprisings yet his period cannot be stated as blank in regard to conquests.

Just during the days when on one hand Baghdad was under the grip of severe uprisings and Mamun's armies were besieging the city on the other his armies were busy in adventures of Kabul as a result of which the King of Kabul had to submit and accept Islam.

During the same period adventures in Turkistan were also going on which resulted in submission of many rulers and chiefs of Turkistan, Tabaristan and Transoxiana.

Mamun himself advanced in 215 A.H., towards Asia minor and conquered all the areas that came on the way upto Asia minor.

In the year 217 A.H., when Mamun came to know that the Romans have massacred many Muslims in their areas he again attacked upon the Roman areas. In this adventure he conquered not less than 30 forts.

Some portions of Crete were conquered during the period of the Umayyad Caliph Waleed and some during Harun's period yet a great portion of the island was still left unconquered. It was Mamun's period when the conquest of the entire island was completed.

Attack on various portions of Sicily also had already started during the Umayyad period but it was completed in the time of Mamun. The conquest of Sicily is regarded as a landmark of Mamun's period. Although it is not linked directly with the Abbaside regime for it was conquered by the Aghlabids of North Africa, but as theirs was a tributary

dependent state under the Abbaside caliphate so the credit of this conquest also goes to Abbaside caliph.

Ministers

The first Minister of Mamun was Fazal bin Sahl. His father Sahl came from the Persian Royal family. Sahl was converted to Islam during Harun's period but according to some historians it was Fazal who had accepted Islam and not his father. Fazal was well versed in Astronomy and would often run the affairs of state according to his knowledge of Astronomy. He was an orator, politician and well versed in Royal etiquette. He was a kind hearted and generous man. When differences between Mamun and Ameen started he took the side of Mamun and supported Mamun fully. So after becoming Caliph Mamun appointed him Prime Minister. He administered the state with great ability but later on he adopted the path of despotism and absoluteness which resulted in his murder.

Mamun's second Prime Minister was Hasan bin Sahl, the Younger brother of Fazal. Although he was not equal to his brother in knowledge, abilities and superior qualities yet in some qualities like generosity he excelled even his brother Fazal. Mamun appointed him his Minister mainly to console him for the assassination of Fazal. Not only this but also he married Boran the daughter of Hasan. As the historians have narrated the pomp and grandeur shown in this marriage have no other example in Islamic history. The expenditure estimated for this marriage was about five hundred million *deenars*. In spite of all this consolation Hasan could not do away the shock of his brother's death so after some-time he became lunatic because of the psychic effects of the shock and in the same state he died in 236 A.H.

The third Minister of Mamun was Ahmad bin Khalid. He was also a man of abilities and qualities. He was appointed Prime Minister while Hasan was still alive but he died in 216 A.H.

After Ahmad bin Abu Khalid the fourth Prime Minister was Ahmad bin Yousuf. He was an excellent poet and litterateur and was well versed in the affairs of state and royal etiquette. He was appointed Minister with the advice of Hasan bin Sahl but he could not live long.

The fifth Minister was Sabit bin Yahya. He was superior calligraphist and had great hand in accountancy. But he was a sensitive and soon irritated person, when enraged he would be out of control.

The sixth and last Minister of Mamun was Abu Abdullah Muhammad bin Yazdad. He was a Khurasanian. His forefathers were Magians. He had a good knowledge of Persian. Besides that he had the knowledge of accounts. In the beginning he was appointed to work in the Royal accounts and from there by dint of his knowledge, hard labour and well performance of work one day he became Prime Minister of Mamun after Sabit bin Yahya and remained on that post until death of Mamun.

Death

While returning from an adventure in the Roman lands Mamun had an attack of fever on the way. The royal Physicians accompanying him began treatment but the fever proved to be his last illness. His son Abbas and brother Mu'tasim were with him so before the jurists and *Qazis* present with him, he declared his brother Mu'tasim as his successor. Thereafter his condition began to be more and more worse and at last he breathed his last with following words: "Oh Ye, Who will never die have Thy mercy upon him who is dying." That was the month of *Jamadi-us-Sani*, 218 A.H. Mamun died in the age of 48 years only. The period of his Caliphate was 20 years and five months.

Virtues and learnings

Mamun had acquired knowledge under the care and vigilance of the great learned personalities of the age. Experts

of various knowledge and sciences had been appointed for his education. By nature he was very intelligent and had great fondness for knowledge. His thirst and urge for knowledge made him a great learned man of his age. No history of Abbaside Caliphate produces examples of another Caliph equal to Mamun. He is counted as one of the greatest men of learnings of his age. He was also a superior man of wisdom, intelligence and comprehension and was well versed in art, literature and poetry. As a ruler he was wakeful and vigilant politician and would take great care for the administration of state as well as for justice and equity. He had not at all pride or haughtiness but he was very kind hearted, generous and liberal to the people. He led a very simple life without any show of haughtiness. It is said that he was a 'Galen' (Jalinus) in Medical science, an Ali in jurisprudence (*Fiqh*), a Hatim in generosity and an Abu Zar in truthfulness. He was also a bold and brave man. He was a *Hafiz-e-Quran* and well versed in theology.

The Caliph would take great care for justice and equity. He could have sittings on every Sunday from morning to noon for the hearings of peoples' complaints. In his court of justice a prince or noble was equal to an ordinary person. Every one would be treated equally regardless to his social position.

Once an old woman complained to him against his son Abbas that the prince had taken her property unjustifiably. Mamun made standing the complainant old woman and the prince side by side and began to take their statements. The prince was speaking slowly and respectfully to his father but the old woman was speaking aloud. The Prime Minister Ahmad bin Abu Khalid asked her to speak slowly before the Caliph but Mamun said, "Don't stop let her speak her loudly for her right has made her bold and Abbas mute." Hearing the statement of both Mamun decreed in favour of the old woman for her claim was found to be correct.

There is another example of Mamun's justice. Once a man brought a claim against him for twenty thousand dinars

in the court of justice. Mamun presented in person in the Qazi's court where the servants wanted to make special arrangements for his sitting. But the *Qazi* in the presence of the Caliph prevented the servants to do such arrangements and uttered that the plaintiff and defendant both are equal in the eyes of law so there should be no distinct treatment to any one of them. Mamun was very impressed and pleased to hear this just remark of the *Qazi* and increased his salary.

Mamun had great humanism, civility and hospitability. He was very courteous to his companions and followers. Yahya bin Aksam who was the *Qaziul Quzzat* or the Chief Justice in his time, once passed a night with the Caliph as his guest. At midnight the *Qazi* felt thirsty and rose from his bed to quench his thirst. The Caliph saw him and asked what he wanted. "I feel thirsty." Replied the *Qazi*. At this the Caliph rose himself and brought a cup of water. The *Qazi* quenched his thirst and asked, "Why you troubled yourself *Ameerul Momeneen*? Why did you not ask a servant or maid servant to do this?" "All are sleeping," Replied Mamun. Then I could have gone and bring water myself." said the *Qazi*. "No, it can't" said the Caliph, "You are my guest. It is not justifiable to give trouble a guest. There is no harm if I have performed the work. The holy Prophet (S.A.W.) has said that the Chief of the nation is the servant of nation."

There are many more such events that show his simplicity and frankness as well as his forbearance and mildness. Some examples are given below:

Husain bin Zahak was the court poet of Ameen. When Ameen was defeated and killed Zahak wrote some very pathetic elegies expressing heart-felt shocks for Ameen. He also tried to defame Mamun and brought some baseless allegations against him. When Mamun came to power he could have avenged but he did nothing against Zahak except preventing his admittance in the court. One day, however, he sent for Zahak and enquired about the genuineness of the allegations he had made. In reply to him Zahak said, "O *Ameerul Momeneen*, I was so deeply shocked by the plight of

Ameen that I could not check my passions. So I could not distinguish the right and wrong in whatever I wrote. I only expressed my feelings for the deceased Caliph in the words that came in my mind. Now it is upto you, you may either punish or forgive me." "By hearing these words of Zahak, Mamun himself was deeply shocked and fixed a salary for him.

In the same way he also forgave Ibrahim bin Mahdi who was one of his bitter enemies and had once captured the throne of Baghdad through mutiny. When he was brought as a captive before Mamun he apologized and humbly said "Now I am at your mercy O *Ameerul Momeneen*! you have got every right either to kill or forgive me." Mamun forgave him also.

Once Mamun had encamped on the bank of the Tigris and was sitting on a carpet. In the meantime a farmer passed through that way. Looking at Mamun the farmer said, "Mamun the killer of his brother, cannot be respectable in our eyes." Mamun smiled at his this remark and seeing towards the people present there asked, "Can anyone of you suggest a way that I may become respectable in the eyes of such a great man?"

Generosity and Liberality

Mamun was generous and liberal like his father. The foremost use of wealth before him was to distribute it among the deserving people lavishly. No needy person would ever return disappointed from him. The poets, writers and men of arts would come to him and go back with lot of wealth. On the occasion of Mamun's marriage with Boran, there was among others a poor man who could not offer any valuable gift but some salt and perfumes. The salt and perfumes were presented in two bags. When the bags were presented to Mamun he accepted those gifts joyfully and the two bags were returned full of *Ashrafis*.

Because of his lavish gratifications the royal treasury

would often proved to be insufficient. Once, while in Damascus, he was short of money, in the meantime there came a hard cash of thirty million from some where as tribute money. The Caliph looked at the amount and said, "It is not reasonable that I should take all the amount with me and my people should get neither, it is better to distribute this sum of money among them who require it." Thus the whole amount was distributed among the needy persons.

It was his principle of life to distribute money among people as far as possible. He would say, "Time is never alike, so it is better to fulfil the needs of the people when there is favourable time."

His Services for Knowledge and Learning

Mamun being himself a learned man had great care and respect for knowledge and learned men. He made his best efforts for the dissemination of knowledge and literature. This seventh Caliph of the Abbaside dynasty advanced very far and wide the work started by his grandfather Mansur the second Abbaside Caliph. He brought forward the treasuries of knowledge that were still unknown. Mamun was greatly interested in Astronomy and Mathematics and with the help of astronomers and mathematicians he managed twice to measure the globe. The translation work from many languages into Arabic reached at the peak during Mamun's life time.

After becoming Caliph Mamun paid attention to disseminate knowledge and for this purpose he felt it necessary to get translated the books of knowledge which were lying uselessly in Greece and Rome. He sent rich gifts and presents to the Roman Kings with the request to send him books on Philosophy and on other branches of knowledge. His request did not go in vain but very soon he received books of Plato, Aristotle, Hippocrates, Galen, Euclid and Ptolemy which were readily translated into Arabic.

This was the age when the Romans thought the rational

knowledge and Science as a headache and cause of trouble. So when the Caesar received letter from Mamun requesting him to supply the books, he enquired from his advisers if they knew where the books were located. A monk informed him that the books were lying in a building that was locked up by Constantine himself and thereafter every new King would add a lock on its door. Then the Caesar asked that if he would send those books to Baghdad would there befall any misfortune or harm on him either in this world or in the world Hereafter. The monk replied, "What to say of befalling a misfortune or harm, it would be rather a virtuous act for these books would demolish the very foundation of the religion to which they would get place." Thus the Caesar despatched those book to Baghdad and the Muslims were able to make full use of those books. Mamun arranged for the translation of those books into Arabic.

The translators would be paid generously for their works. It is said that they would get besides their usual remunerations, silver and sometimes gold equal to the weight of the book translated, as prizes. Among the most famous translators of those days was Yaqub bin Ishaq Kindi. He was the first Muslim who got the title of "Philosopher of Arab". His translations and other works counted about fifty. Hunain bin Ishaq Ibadi was another man of credit. He was a Christian physician. He was well versed in Greek, Roman and Arabic. He translated many books from Greek into Arabic. Another famous translator was Kista bin Loca another Christian from Balbak. He translated many books on Mathematics, Geometry, Astronomy, Logic, Medicine and Physics. There was also one Omer bin Farkhan Tabari. He was a great scholar of Astronomy. He was included among the group of translators by Fazal bin Sahl and he translated many books on Astronomy and Philosophy.

Besides Greek sciences Mamun was also interested in Persian knowledge and literature.. During the days of Barmakki Persian literature had started to flourish again but was stopped with the downfall of the Barmak family. However, when Mamun came to power he again started to

support the Persian language and literature.. Like Greek translators, many Persian translators were also appointed. A Magian Sahl bin Harun and his brother were well known translators. Some books from India specially books on Astronomy and medicine were also translated.

Encouraged by Mamun people from far and wide began to come to perform literary works and acquire knowledge as well. When the learned people saw that the Caliph encourages learning they began to come to Baghdad from Iraq, Iran, Syria, India and other far off lands. The nobles and well-to-do men also began to take interest in learning in order to get better position. Book-sellers and book shops flourished throughout Baghdad and the city became a great centre of knowledge and literature.

Administration

As long as Fazal bin Sahl was his Prime Minister Mamun was not much interested in the administration of the state. Fazal would rather try to keep the Caliph unaware of the administrative affairs so we see that when Ibrahim bin Mahdi captured the capital Baghdad (at that time Mamun was in Khurasan) Fazal did not care to inform the Caliph about it. However, after Fazal, Mamun took the administration fully in his own hands. Now he could not afford to be unaware of even minor things and ordinary affairs. For this purpose he had appointed reliable reporters throughout the country and in all provinces including Egypt and Syria. It is said that there were about 1700 women reporters in Baghdad only who would report to him all about the happenings in the Capital. While returning from Khurasan to Baghdad where-ever he stayed he tried to get acquaintance about the people's conditions and tried to do away their grievances. In some areas he reduced the taxes.

His religious Beliefs

Strange enough we find religious belief a mixture of various elements. Because of his philosophical studies and

liberal companionship of other faiths he had rigidly adopted the conception of "*Khalq-e-Quran*". According to this conception the Holy Quran was also a "creature" of Allah. He was so rigid in this conception that he wanted by force the *Ulema* (Learneds) to accept it. He tried to make it a fundamental belief of the Muslims but obviously many *Ulema* refused to accept it. Thus the *Ulema* who did not concede to his conception were subjected to oppression. (We shall deal this, subject in a later chapter).

According to some he had become a *Shia* while some others refute it. But to be more perfect it may be said that he was neither a pure *Shia* nor a pure *Sunni*, he was rather the mixture of both. Once he declared the "Muta" (or temporary marriage for a fixed period) as lawful but after a discussion with Qazi Yahya bin Ahsan he again declared it unlawful. He would regard Hazrat Ali (R.A.A.) superior to Hazrat Abu Bakr (R.A.A.) and Hazrat 'Umer (R.A.A.) but had great respect for Hazrat Usman Ghani (R.A.A.). He had great love and respect in his heart for the Holy Prophet (S.A.W.). He was a *Hafiz* Quran and would take part in *Salat-e-Taravih* during *Ramazan*. With all these recorded historical facts it is not justified to say that he was either a perfect *Shia* or a perfect *Sunni*. In fact he had strange religious beliefs. The cause of his such a strange beliefs may be his studies of non-Islamic literature as well as his ministers and undesirable companions. His two ministers Fazal bin Sahl and Hasan bin Sahl were *Shia* by faith and he had married Boran the daughter of Hasan. It may be said that Mamun was impressed by *Shia* beliefs but had not become *Shia* in true sense of the word.

On one hand we see him a very religious person but on the other he is also seen a man of pleasure. He would drink Nabeez and enjoy music. He himself was an expert of music. Many a great musicians would get room in his court and held concerts.

In his contradictory character one thing is clear he was not against or oppressive to the Alavis. He would rather love

and respect them that is why he had declared Imam Ali Raza as his successor. Not only the Imam but he would take care of every Alavi. Seeing his kindness to the *Ahle Bait* some of the Alavis asked him to return the garden to Alavi Muhammad bin Yahya bin Husain.

During the days of the Umayyads and the Abbasides the door of administrative services were closed to the Alavis but Mamun reopened for them. At this when a lady of his family objected he replied, "I am trying to make up the injustice done by the former Caliphs."

We should finish this Chapter with a remark made by Mamun about himself, he would say: "Muavia ruled with the help of Amr bin Aas, Abdul Malik had the support of Hajjaj but my support is my own power and strength. That is why the historians say him the middle gen. of the Abbaside. In the opening of this dynasty was Saffah, in the end Mutadid and Mamun in the middle of the two extremes.

CHAPTER 9

ABU ISHAQ MUHAMMAD BIN HARUN
KNOWN AS MO'TASIM BILLAH
(218 - 227 A.H 833 - 841 A.D.)

After Mamun's death his brother ascended the throne. He was the second son of Harun from a maid slave called Mardah. Although Mamun had his own son to take his place but he thought his brother Mo'tasim better to be Caliph after him, so he declared him as his heir apparent. However, after Mamun's death the army wanted to make Mamun's son Abbas, the Caliph, but Abbas himself honoured his father's will and agreed to accept Mo'tasim as the Caliph.

Mamun being much Pro-Ajam the Iranians during his period had attained great influence in the administration of the Caliphate. But Mo'tasim wanted to give the Iranians a brake so he offered the Turks chances to come forward. In this way the differences of Arab and Ajam till then confined to the Iranians and the Arabs now-extended to the Turks also. With the inclusion of the Turks in the affairs of state the military power of the Caliphate raised upto great extent. The Turks were recruited in the army in great number and a division of the Turks was also created.

Some confusion and disturbances were started from 218 A.H., just from the year Mo'tasim ascended the throne but all were controlled and law and order restored.

One of the greatest events of Mo'tasim period was the eradication of the mischief monger Babak Khurrami. We have already read about Babak Khurrami's movement that was started during Mamun's period. It had, in effect, taken the

shape of a religious community and the movement continued even after Mamun's death. So just after Mo'tasim's reign was started the Khurrami's (who because of their red dress would be called *Muhmera* or 'Red') had again raised head in the mountainous region of Khurasan. He started robbery and killed many people so Mo'tasim sent an army detachment under the command of a Turk Chief Hashim bin Batijor to suppress the ruffians. But Hashim failed so, later on Ishaq bin Ibrahim was sent who brought the situation under control.

After sometimes one Abu Sayeed Muhammad bin Yousuf was sent by Mo'tasim to repair the fortresses of Zanjilean and Ardabeel, destroyed during the Khurramis movement, and to establish security posts in those places. But just after the construction was started Khurramis again started disturbances in the suburbs. Hearing this Abu Sayeed invaded ruffians and restored peace.

The Khurrami movement in fact, was not only against the regime or against the Muslims only, it was rather against Islam itself. This had created chaos in the whole of Islamic world. The main base of the Khurramis was Khurasan which had stretched upto Gilan and Azerbaijan. However, this mischievous movement was eradicated during Mo'tasim's period by one Turk Chief Afsheen bin Haider. After great effort and bloodshed Babak Khurrami was arrested at last. Afsheen was warmly received and greatly admired when he entered the capital with the mischievous prisoner. Mo'tasim once looked at the prisoner and then ordered to kill him. Thus Babak was killed in Baghdad and a dangerous movement against Islam was ended.

Another significant event during Mo'tasim period was the invasion against the Romans. It is said that one day while Mo'tasim was sitting in his court he was informed of an alarming attack of the Romans. According to historians when Babak had no hope for his success and he saw his defeat imminent he wrote to the Roman emperor that almost all the Islamic army had been sent against him

(Babak) so the Islamic Capital was defenceless. In such a situation if the Romans attack upon the Caliphate it would not be in a position to defend itself. The Roman Emperor Towfil Michael thought it a good chance for him and he sent a great army of the Romans together with a detachment of the Khurramis who entered the Islamic border and attacked upon a place namely 'Zabatra'. They marched towards the Muslims. Even women and children were ruthlessly killed, and captivated. The Romans also freely plundered the areas. Many Muslims were deprived of their eyes, ears and noses by the tyrants. Among the captivated people there was a Hashemite woman also about whom it was reported that she was crying for help taking the name of Mo'tasim. The Caliph, when heard of these reports, was so much grieved that he at once ordered to march against the Romans. On that occasion an astrologer, who was present in the court said that the time was not fortunate for marching an army but the Caliph did not care for such utterances. He strictly ordered the army to march. Some army chiefs were sent at once to console and rehabilitate the Muslims of Zabatra. The Caliph hearing these reports became impatient and said, "*Labbaik! Labbaik!* (I am coming, I am coming).

Mo'tasim marched towards Asia minor and subverted the whole area. He did not return as long as he liberated the Muslims who were captivated by the Romans. During these adventures, the Muslims armies, demolishing all the fortifications of the Romans at Amorion and Amera, advanced upto Constantinople. They were about to conquer the Roman Capital and Mo'tasim was busy for its preparation, but in the meantime information about the rebellion of the Caliph's nephew Abbas the son of Mamun came. Although Abbas was in beginning loyal to Mo'tasim but later on some Arab Chiefs who did not like the Pro-Turk policy of Mo'tasim turned against the Caliph and excited him to move against The Caliph. Many Arab Chiefs joined Abbas in the rebellion. They had the Plan to arrest and kill the Caliph and a few Turk leaders. When Mo'tasim came to know of this rebellion he gave up the intention to conquer Constantinople and came back to Baghdad. Abbas bin Mamun was arrested and

all his properties and belongings were confiscated which valued about one hundred and sixteen *Ashrafis* (golden coins) After sometimes Abbas died in jail. According to some it was natural death but according to some others the Prince Abbas was murdered by Afsheen, a Turk Chief of Mo'tasim.

Ministers

The first minister of Mo'tasim was Fazal bin Marvan, but he was quite unworthy to the post. His conduct too was very low. He performed nothing worth mentioning.

The second minister was Ahmad bin Amar. In the beginning he was quite an ordinary person but had collected later on great wealth and properties through his toils. After the dismissal of Fazal he was appointed minister. But he had no knowledge sufficient for the post so he too was dismissed because of his ignorance. And then Muhammad bin Zaiyat was given the post. He was a man of learning. He was well versed in literature, poetry, history, politics and laws. But with these qualities he was proud and tyrant. He remained on the post during the days of Mo'tasim and Wasiq but was sentenced to death during the days of Mutawakkil.

Death of Mo'tasim

Mo'tasim fell ill during the month of *Muharram* the 27th but had recovered after some time. However, he was not fully cured and was indisposed again, in the month of *Rabiul Aawal*, 227th A.H. This time the illness was serious, which caused his death. He was buried in his newly built city Samarra. He died in the age of 47. The total period of his Caliphate was 8 years and 8 months.

Character

Mo'tasim was an extraordinary strong man. He had a powerful heart and body. He was a bold and brave man who ruled over the caliphate with great dignity and awe. His body

was so solid that it was difficult to seize and cut it with the teeth. Because of his physical strength and martial qualities he was thought to be a man of battle-field rather than the man of courtesy and politeness. During his reign of eight years and eight months he extirpated all the interior and exterior forces against him. Any force that rose head was crushed. The conquest of Amorion was his greatest martial achievement. He defeated eight external enemies and conquered eight countries. He was fond of only two things namely the dignity and awe of his Government and of battle field. He would spend money mainly on these two purposes. The greatest expenditure in his budget used to be on military. According to Seuti eight foreign rulers had been brought as captive before him.

Contrary to his forefathers Mo'tasim had no interest in knowledge and learning. He would avoid reading and writing from his boyhood. Although Harun, like his other sons, had arranged for his education also but he would not take interest. Once when Harun was still alive a class fellow of Mo'tasim died. Harun expressed his sorrow for the deceased but Mo'tasim remarked: "Well he is free now of the troubles of books". Seeing his dislike of books upto the extent Harun spared him of book or education. As a result he could acquire no knowledge except ordinary reading and writing.

Samarra

Mo'tasim founded a new permanent city named Samarra' near Baghdad. It was a very beautiful town, actually it was initially called "Sarrah-man-raya". "He who saw it became happy," Later on this long name was shortened to "Samarra." Originally it was inhabited by the Turks but Mo'tasim himself settled there.

He was very keen to turn the fallen and waste lands into cultivated lands. He would say that it was an apt and easy way to make the people prosperous.

A Misconception

We have already read earlier that Mamun had the misconception of the Holy Quran being the creature of Allah as like other creatures. But Hazrat Imam Ahmad bin Hanbal opposed this conception. Being aware of the Imam's opposition Mamun ordered to arrest him. He was tortured in the Jail but the Imam could not accept the misconception of Mamun. The Imam was still in jail while Mamun died but at his death bed he instructed that the Imam should not be set free, he should be rather tortured unless he accepted the conception of Quran being a 'Creature.' Such utterances of Mamun granted a permit to Mo'tasim to torture the Imam. Ignorant of Islamic philosophy Mo'tasim not only tortured the Imam but also issued a general order that every man of learning (*Ulema*) should accept the conception. Teachers were ordered to instruct their pupils to accept the conception. This is a tragic chapter of the Islamic history.

Mo'tasim would lead himself a very simple life but he had a very extensive dining table to feed others. It is recorded that his kitchen expenditures were about one thousand *Asharfi* daily. He was very particular about the dignity and awe.

ABU JA'FAR HARUN WASIQ BILLAH (227 to 232 A.H. - 841 to 844 A.D.)

Wasiq billah was the son of Mo'tasim from a Roman maid. He became the Caliph after Mo'tasim died in the month of *Rabiul Awwal*, 227 A.H./841 A.D.

Wasiq was pro-Turk more than his father Mo'tasim, consequently the Turks got more favourable chances and they flourished in every branch of life. The Turks were appointed to high ranking posts. Wasiq was the first ruler who created the lofty rank of "*Naib-us-Saltanat*" (The representative of the Kingdom). First of all a Turkish Chief "*Ashnas*" was appointed to this post. He was honoured with a diamond crown together with a necklace of diamonds. But

this policy of appeasing the Turks created more malice between the Arabs and the Turks. This tendency of the Caliph only helped to create disturbances and chaos in the Caliphate.

In 230 A.H. Banu Salim a branch of the tribe of Banu Qais created disturbances around the suburbs of Madina. They defeated the forces sent by the Governor of Madina to bring them under control. Many men from Quraish and Ansar also joined the Royal forces against the rebels but they all were defeated. Many distinct personalities of Quraish and Ansar were killed in the battle. This success raised greatly the morale of the Banu Salim

Now they began to create disturbances around Mecca and Madina. Because of these disturbances Hajj could not be performed that year. Wasiq sent a great army under the command of Bagha Kabir a Turk Chief. Bagha Kabir attacked the stronghold of Banu Salim in Sha'ban 233 A.H. and gave them a crushing defeat. About one thousand rebels were arrested and sent to Madina jail. Some other rebel tribes were also brought under control.

Ahmad bin Nasar

Ahmad bin Nasar was a pious and learned man. He was well versed in *Hadees* (Traditions of the Holy Prophet S.A.W.). On the other hand Wasiq like his father Mo'tasim and uncle Mamun had the belief of Quran being 'Creature.' Consequently Ahmad bin Nasar opposed him. He would often declare, even in public places, that the caliph was infidel. Actually almost all the truthful Ulema in those days were against the misconception of Quran being creature. We have already discussed that Hazrat Imam Ahmad bin Hambal was severely tortured for his belief. Wasiq was however not too harsh to the Imam but he was banished.

Ahmad bin Nasar was supported by the people of all classes. When the people were about to revolt against the regime the administration became aware of it and arrested all

the leaders of the movement including Ahmad bin Nasar. When Ahmad was brought before Wasiq, He enquired: "How do you think about Quran, is it not creature?" Ahmad boldly replied, "I believe in Quran being the words of Allah not a creature. I am ready to be killed for my belief." And thus Wasiq killed Ahmad bin Nasar with his own hand and in that very sitting.

There were also disturbances of various types in Yamama, Arminia etc. In 231 A.H. the Kharejite also raised head again but they were crushed.

Wasiq died in the month of *Zilhijja*, 232 A.H.

Muhammad bin Abdul Malik bin Zaiyat remained his minsiter throughout his whole term.

Wasiq was a man of calibre. He was a learned man and according to some of the historians he was a 'copy' of Mamun. As it is recorded Mamun would love him greatly. Wasiq had love and respect in his heart for the Alavis because they were regarded as the offsprings of the Prophtet (S.A.W.).

JA'FAR BIN MO'TASIM MUTAWAKKIL AL- ALLAH (232-246 A.H. - 847-861 A.D.)

After Wasiq's death his brother Ja'far bin Mo'tasim ascended the throne. He was the son of a maid from Khwarzam. As Wasiq had not declared anyone as his heir apparent so after his death the issue of next Caliph was raised. Some people wanted to elect Caliph Wasiq's son a child of few years only. But people raised objection on electing a minor child as Caliph. At last as suggested by *Qazi* bin Abu Dawood, Wasiq's brother Ja'far was amicably selected as the Caliph. It was the month of *Zilhijja* 232 A.H. Ja'far is regarded in history as the last caliph of pomp and grandeur in Abbaside dynasty.

Execution of Ibne Zaiyat

As we have read earlier Muhammad bin Abdul Malik bin

Zaiyat was appointed Minister during Mo'tasim's period. He was a man of calibre but at the same time he was very proud and cruel to the people.. To punish the people he had built an oven full of iron thorns. This was quite a merciless way of executing people. Ja'far did not like it and Zaiyat too did not like him because of his personal grudge he often insulted Ja'far when Wasiq was alive. Because of his ill-treatment Ja'far had a wrath against him. Moreover, when the issue of Wasiq's heir was raised Zaiyat had opposed Ja'far. These were the causes that Ja'far just after becoming Caliph ordered to arrest Zaiyat and later on ordered to execute him in the same oven in which Zaiyat had executed many innocent people. After that the oven was closed for ever.

In 235 A.H, a man namely Mahmud bin Faraj Nishapuri in Samarra claimed himself to be a Prophet. He claimed to have come from 'Zul Qarnain.' He also offered a book about which he claimed that it was as good as the Quran and it was revealed upon him through the angel *Gabriel*. He had gathered about 127 followers around him, but in the meantime he was arrested and brought before Mutawakkil who ordered the false Prophet to be executed. His followers were also arrested and sent to jail. Moreover, there were some insurgence and uprising in Batarka, Sajistan, Egypt but were controlled by the Caliphate army in due course.

Natural Calamities

During Mutawakkil's period there happened some natural calamities also. First of all, in 241 A.H., torrential rains created havoc in certain places, small pieces of red star continued to fall whole night. In the same year there came violent earthquakes in Rayy which destroyed houses in large number. There was a series of earthquakes for about forty days in various places. Then came the frozen winds from Turkistan. In 242 A.H. there were violent earthquakes again in the district of Qomes which demolished almost all the houses there and caused the death of 45000 people. These quakes also affected Syria, Persia, Khorasan and

Yamen. Again in 245 A.H., there were earthquakes in Maghrib. The Caliph distributed thirty Lakh (3 million) *dirhams* among the distressed people. During the same period there were earthquakes in cantonment cities of Madayen and Antakia also. About 1500 houses were demolished and thousands of people were dead. The quake was so violent that a mountain of Antakia was cracked and a part of the mountain fell down into the river. Most terrible sounds were heard and many people died on hearing the terrible sounds. Earth tremors were also felt in Syria. Aderna and in many other places. These calamities continued for about three years. Only a few persons remained alive in Lazaqia after these disasters.

War Against the Romans

There were many battles against the Romans, but Muslims got victories. Till then the Muslims had already established their centre and war against the Sicilians was still going on. In 234 A.H., the inhabitants of Zaghose surrendered to the Muslims. But in 235 A.H., Roman troops attacked Asriana and killed many Muslims. Abbas bin Fazal the Ameer of Casriana took revenge of the Muslims who were killed. Besides Casriana he conquered many other places of Sicily. Casriana, the Capital of Sicily was actually conquered with the help of a Roman just after the victory Abbas laid the foundation stone of a mosque which was built within a week and Abbas delivered the first Friday sermon.

In this victory the Muslims got lot of war booties including many women of the Royal Family. Hearing the news of this defeat the Roman Emperor sent a large army from Constantinople to fight against the Muslims. With this army there was a fleet of 300 ships. The army was sent under the command of a Patrician. Abbas defeated this army also. About one hundred ships of the Roman fleet were captured. Thousands of Romans were killed in the battle. The Romans even then did not accept their defeat so they were defeated by Abbas, who also conquered Sarcosa and many other strongholds of the Romans in Sicily.

On border areas the Romans who would create trouble for the Muslims were subdued by one Ali bin Yahya Armani.

Turk Problem

The Turk Chiefs became so powerful during Mutawakkil's period that they became a problem for the caliphate. They began undue interference in the affairs of state and some of them became quite unruly and uncontrollable for the Government. Once they plotted even to kill the Caliph but could not succeed because of Ameer Bagha. This compelled Mutawakkil to take action against those elements and first of all Eitakh Turki was sacked. Eitakh Turki was a prominent Turk officer during Mutawakkil's period. In the beginning he was a cook of a chief named Amir Salam Alabrash but Mo'tasim seeing him promising purchased him from the Ameer and offered him chances to flourish. So Eitakh became a prominent chief. Mutawakkil also trusted him. Eitakh became so nearer to the Caliph that he would be included in his drinking parties. One night when both Mutawakkil and Eitakh had drunk too much Eitakh wanted to kill the Caliph but in the morning he lamented for his action and apologized for the same. Mutawakkil apparently forgave him and let him go to perform Hajj when he requested permission for that. While returning from Hajj Eitakh was directed to proceed to Baghdad and meet the Caliph. But as soon as he reached Baghdad he was arrested and sent to Jail where he died after sometime. Some say he was killed in the Jail. However, the arrest and death of Eitakh could not produce the requisite effect but the activities of the Turks continued.

Another Turk Chief who was sacked, was Amr bin Faraj. Once when Mutawakkil had not ascended the throne Amr had insulted him so after becoming Caliph Mutawakkil ordered to arrest him. He was not only arrested but all his properties were confiscated. Amr's son and a slave Nasar too became the victims of the Caliph's wrath.

Besides the Turks many non-Turks too were sacked by

Mutawakkil one of them was *Qazi Ahmad bin Abu Dawood*. He was the man who during Mamun's period had created the problem of '*Khalq-e-Quran*' (the belief that the Quran was not the word but a creation of Allah). The *Qazi* together with his son *Abul Waleed* and grand sons were arrested and all the moveable and immovable properties were confiscated in 237 A.Hijra. In place of *Abu Dawood*, *Yahya bin Aksam* was appointed but he too could not continue for long. In 240 A.H. *Aksam* was also sacked and all his properties too were confiscated.

Mutawakkil by confiscating so many people's properties became greedy of wealth and riches and began to punish in terms of riches even those who were innocent. This tendency created a practice of exploitation by force in the Abbaside Caliphate.

Nomination of Successors

Mutawakkil during his life time nominated his three sons *Muhammad*, *Talah* and *Ibrahim* as his first, second and third successors respectively. They were also given the title of *Mustansir billah*, *Mo'taz billah* and *Muyad billah* respectively. They were appointed by Mutawakkil for three different areas. They practically became the absolute monarchs of their respective areas. None of them had any right to interfere in the affairs of the other. *Mo'taz* who was the ruler of *Khurasan*, *Tabaristan* to *Persia*, *Rayy*, *Azarbaijan* and *Arminia* also got in 240 A.H., the authority over the public exchequer and mint. He also circulated his own coinage.

Although *Mustansir* was the first and *Motaz* the second nominee but after sometimes instigated by *Motaz's* mother, the caliph wanted to give *Motaz* the first place. He ordered *Mustansir* to accept that position but *Mustansir* could not agree. Now *Mutawakkil* began to insult and disrespect *Mustansir* and reduced his position in the court. Occasionally he was insulted even at public place. On the other hand *Mutawakkil* began to elevate and dignify *Mo'taz*. He delegated *Mo'taz* the Caliph's viceregency. He also granted

him the position of *Imamate* (to lead the prayer) of *Jumma* (Friday) in 240 A.H., which was till then performed by the Caliph himself. All the courteous manners and behaviour that were till then meant for the Caliph only were now observed for *Mo'taz* also.

Thinking all the insults and disrespects for *Mustansir* insufficient one day abused him in the court in the presence of audience and asked *Fateh bin Khaqan* to slap on his face. Moreover *Mutawakkil* and *Fateh Ibn-e-Khaqan* began to plot to kill *Mustansir* and his Turkish companions. These acts of *Mutawakkil* enraged *Mustansir* upto the highest degree.

According to *Ibn Khaldun*, there was one more reason why *Mutawakkil* had become dead against *Mustansir*. As he writes, *Mutawakkil* did not like rather had personal grudge and hate against the *Ahl-e-bait* people, but *Mustansir* did not like his such bitter feelings. In *Mutawakkil's* sitting *Hazrat Ali* (R.A.A) and his followers were openly abused but *Mustansir* opposed such things. He would say that *Ali* was also one of the great and respectable *Hashemites*, he should be respected rather than abused. This difference of opinion about *Hazrat Ali* and his followers created enmity between the father and son.

Mutawakkil is murdered at Last

The enmity between *Mutawakkil* and *Mustansir*, at last, took such a turn that it went beyond pacification. The Turk Chiefs who were against *Mutawakkil* joined hands with *Mustansir*. So one night when except a few servants, all the companions of the Caliph went back to their houses some of the plotters entered the Royal palace and all of a sudden attacked the Caliph with their sword and *Mutawakkil* died instantaneously. In the history of the Abbasides it was the first event that a Caliph was murdered. *Mutawakkil* was murdered at the age of 40 years. He ruled over the Caliphate for 14 years, ten months and about a week.

Character

Despite his maltreatment with some people including his eldest son Mustansir, as a whole, Mutawakkil was not a bad ruler for his subjects and common people at least. He would say that his predecessors would treat the people harshly in order to make them submissive but for some reason he treated his people mildly and gently. He wanted that people should love him and for this reason he too would treat them affectionately. He would rule over the people with justice and equity and for that reason he is well known in history. Although he had imposed some restrictions over the mode and living style of the Christians and had ordered them to wear such dress that they could be recognized as Christians and nobody should take them as Muslims. According to the historians, his restrictions were not based on any prejudice or religious hatred. It was because the Christians would often act as agents of the Romans. They would generally play in the hands of the Romans who had great enmity and malice against the Muslims in those days. That is why Mutawakkil had imposed the above mentioned restrictions.

Prosperity

Mutawakkil's period is known for the composure and prosperity of the people and was actually the golden period of the Abbaside dynasty. People had prosperity and would lead happy life. Culture and civilization had reached to peak. According to Masoodi there were peace and security every where in the country. In fact this was the period of benevolence and welfare, abundance and carefree life, everything was cheap and easy to get. People would spend money lavishly. Life of pleasure and enjoyment made the people careless to serious things.

Mutawakkil was not a scholar and had no position worth mentioning in any branch of knowledge yet he was a great admirer of poets and litterateurs. He would grant them handsome reward. He had great love and respect for the Holy

Prophet (S.A.W.) and would often narrate the Prophet's traditions. He was the follower of Imam Shafei'ee or of the Shaf-i-sect. He would pay homage and rich rewards to the 'Muhaddeseen' (Narrators of *Hadees* or the Prophet's traditions). He strictly stopped all discussion harmful to Islam one of which was the issue of '*Khalq-e-Quran*' initiated during Mamun's period. He totally banned all such discussions. He was greatly advised for this action by the Muslims in general. But with his all these virtues and qualities there was also a great defect or fault in him. He had great prejudice and hatred against Hazrat Ali (R.A.A.) and his offsprings. It was upto such extent that in 236 A.H., he ordered to demolish the mausoleum of Hazrat Imam Husain and stopped people forcibly to pay visit to *Karbala*. He was so jealous and prejudiced that he would not tolerate anybody should like or respect Hazrat Ali and his offsprings. One day while his two sons Mo'taz and Moid were sitting to their teacher Yaqub bin Sakeet, Mutawakkil also arrived there and during conversation he asked Yaqub whether he loved more his two pupils (Mo'taz and Moid) or Hasan and Husain (the two sons of Hazrat Ali). Yaqub plainly replied that Hasan and Husain were more dear to him than anybody else, and even Ali's slave was far superior to the Caliph's sons. This reply of Yaqub made him so furious that Yaqub was killed at once and for his death blood money was paid to his sons.

After Mutawakkil the golden period of the Abbaside dynasty was gone and the downfall of the Abbaside rule started.

CHAPTER 10

THE DOWNFALL OF THE ABBASIDES STARTS

Mutawakkil was actually the last ruler of the Abbaside dynasty who had power in his own hand. After him the practical power of the state was transferred to the Turks. The Turks became so powerful that they actually attained the position of 'King Makers.' They would make Caliph anybody from the Abbasides according to their own sweet will. In this way the downfall of the Abbasides started.

MUHAMMAD BIN JA'FAR MUSTANSIR BILLAH
(247-248 A.H. - 861-862 A.D.)

After Mutawakkil his son Mustansir billah ascended the throne in the month of *Shawwal* 247 A.H. (861 A.D.) in the age of 25 years. During his period all the power and authority of the state was captured by the Turks. The Caliph and the administration of the state was at the mercy of the Turks.

The town of Jafaria that was inhabited and populated by Mutawakkil by spending great sums of money, was deserted during Mustansir's period. Mustansir ordered the inhabitants of the city to quit and migrate again to their former places. His reign was too short (about two years only) yet some conquests were attained in Sicily even during this short period.

Illness and Death

Although Mustansir had become a party to kill his father but the cold blooded murder of his father was proved much grievous for him. After six months on ascending the

throne he became ill which proved the illness of death. For more than a year he remained ill and died in the month of *Rabi-us-Sani* 248 A.H. (862 A.D.).

Mustansir remained Caliph for even less than two years. During this period only Ahmad bin Khaseeb served as his minister. But Khaseeb was not a man of calibre. He was quite unable to perform his duties as minister. He was also a man of bad temperament.

But Mustansir himself was a man of qualities and of good temperament. He was just and kind-hearted ruler and had other qualities as well. He was generous and wise. He was also a man of literature and knowledge. According to Seoti Mustansir was a just, equitable and kind hearted ruler. He disliked to take revenge and would often say. "The worst thing for a powerful man is to take revenge."

AHMAD BIN MUHAMMAD BIN MO'TASIM
MUSTA'EEEN BILLAH
(248 to 251 A.H. — 862 to 865 A.D.)

After Mustansir, Ahmad-al Mustaeen who was the grand son of Mo'tasim became the Caliph. Mustansir had nominated nobody as his successor so after his death the issue of succession, arose and took a serious turn. Although Mo'taz and Moid both were still alive but as the Turks liked none of them so they were out of question. Their coming to power meant the downfall of the Turks so after much discussion Ahmad al-Mustaeen was chosen Caliph at last. Al-Mustaeen ascended the throne in the month of *Rabi-us-sani* 248 A.H. 862 A.D. just after his ascending the throne there were disturbances in some places including Baghdad. People, who did not like Mustaeen and his supporters Turks, began to attack upon the Turks. However, Bagha-al-Kabeer, the Turk leader, brought the situation under control with great difficulty and then Mustaeen was generally accepted as Caliph.

The Turks thought Mo'taz and Moid as the main cause

of disturbances so they wanted to kill them but Ahmad bin Khaseeb came to their rescue and was successful to save the lives of the two brothers. However, their properties were confiscated only a fraction of price was paid to them and the two brothers were confined to house arrest.

But after sometime Ahmad bin Khaseeb also had to meet the same fate. The Turks became displeased with him, and having confiscated his own and his sons' all properties, banished him to the island of Crete.

Disturbances in Baghdad

The people of Baghdad did not like the supremacy and ever increasing influence of the Turks. They were very angry because of Mutawakkil's assassination. In the meantime two generals and defenders of borders namely Omer bin Ubaidullah and Ali bin Yahya were also murdered. This created great wrath among the people of Baghdad and they became ready to fight. "Some other servicemen who had not received their pay for long had joined them. Thus mass disturbances were spread throughout Baghdad. Many prisoners from jail were set free by mobs. The bridge of Baghdad was broken and set on fire. Houses of many officials were looted. Huge amounts of money were distributed among those who were taking part in these disturbances. In the beginning the government did not take any action against those disturbing elements but when the disturbances began to spread in Samarra and other places Mustaeen appointed the Turks to tackle with them. At last the famous Turk generals Bagha, Atamash and Waseef defeated the rebels and brought the situation under control.

Alavi State

In 250 A.H. /864 A.D. Hasan bin Zaid descendant of Hazrat Ali bin Abi Talib was successful to establish an Alavi state in Tabaristan. The Abbaside sovereignty from that area was abolished and people took the oath of allegiance for Hasan bin Zaid who ruled over the state upto 270 A.H., when

he died his brother Mohammad bin Zaid became his successor.

Hasan bin Zaid's call was general so the Alavis and their supporters began to rise and many battles took place, one after another, between them and the Government forces.

During Musta'een's period the administration was deteriorated and there were maladministration and disturbances nearly everywhere in the state. Despite the un-ruly actions of the Turks and rebellion of the Alavis several Arab Chiefs also upsurged. Among the mutineer Arab Chiefs there was one from Jordan also. But he was defeated by the Abbaside governor of Jordan. After him there rose another Arab Chief Amil Qatami who defeated the Abbaside ruler of Palestine in several places. However, one Mazahim bin Khaqan defeated Amil Qatami for good.

There were disturbances in Hamasa also. Not only this but also there were disturbances in several other places also including Faras. Two Turk Chiefs namely Bagha and Baghar were murdered during the same period. The disturbances after the murder of Baghar compelled Musta'een to flee from Samarra and take refuge in Baghdad. The Turks sent a delegation to Musta'een to apologize for their maltreatment and insult against him. The delegation wanted to take him back to Samarra but he refused to go back.

Mo'taz

Being disappointed from Mustaeen the Turks decided to make Caliph someone else in place of Mustaeen. Mo'taz and Moid were still imprisoned in the Royal palace so on the 12th of Muharram, 251 A.H., they brought out Mo'taz from imprisonment and declared him Caliph who declared his brother Moid as his successor. The Turks took oath of allegiance in favour of Mo'taz and announced this new development throughout the country.

After the announcement of Mo'taz's Caliphate there happened horrible battles and bloodshed between Mustaeen

and Mo'taz. At that time Mustaeen was in Baghdad and the people of Baghdad were in his favour but when the war continued and the people of Baghdad became fed up so the Ameerul Umara Mohammad bin Abdullah who was fighting in favour of Mustaeen thought the war and bloodshed of no use, so he and Abu Ahmad compelled Mustaeen to give up the claim for Caliphate. However, some historians say that it was Mustaeen himself who decided to abdicate and gave up the caliphate in Muharram 252 A.H.

Before his abdication Mustaeen was promised that he together with his kith and kins would be safe and secure. Mustaeen had expressed to pass the rest of his life in Mecca which was granted at that time. But after abdication although the life and safety of Mustaeen were not disturbed yet he was not allowed to live in Mecca. He was, rather, sent to Wasit where he remained for the rest of his life.

The period of Mustaeen's reign was not more than 3 years.

The first minister of Mustaeen was Ahmad bin Khaseeb but he remained minister only for two months. After Ahmad bin Khaseeb, Abu Sualeh Muhammad bin Yazdad was appointed on the post. He was a great scholar and man of literature but he could not remain minister for long. He had to resign because of the conspiracies of some people.

Mustaeen was a scholar and litterateur. He was also an orator but was incapable to tackle the affairs of state. According to Ibn-e-Taqtaqi, Mustaeen lacked in wisdom, opinions and logic. That is why his whole reign was full of disturbances. Under his rule the effective poweres were in the hands of the Turks.

CHAPTER 11

TWO PHASES OF THE ABBASIDE DYNASTY

History indicates two phases or periods of the Abbaside dynasty. The first one is known as the golden not only of the Abbasides but also of Islam. This started with Abul Abbas As-Saffah who established the rule of the Abbasides. And the second period is said as the period of declining or downfall. The latter period started during the last days of Mutawakkil about whom we have already read.. Thus Mutawakkil is rightly known as the last powerful Abbaside ruler. In fact he was the last powerful caliph of the golden age.

However, after him there were some more rulers or Caliphs who could not be as powerful and dynamic like their predecessors. In the last rulers of the ascending period there were;

Mustansir billah, the son of Mutawakkil	(247-248 A.H.) (861-862 A.D.),
Mastaeen billah the son of Mo'tasim	248-251 A.H. (862-865 A.D.)
Motaz billah the son of Mutawakkil	(251-255 A.H.) (865-869 A.D.),
Muhtadi billah, the son of Wasiq	(255-256 A.H.) (869-870 A.D.),
Mo'tamad Allallah bin Mutawakkil	(256-279 A.H.) (869-892 A.D.),
Mo'tazid billah bin Mufiq	(279-289 A.H.) (892-902 A.D.),
Muktafi billah bin Mo'tazid	(289-295 A.H.) (902-908 A.D.),

Muqtadir billah bin Mo'tazid	(295-320 A.H.) (908-932 A.D.),
Qahir billah bin Mo'tazid	(321-322 A.H.) (933-934 A.D.),
Razi billah bin Muqtadir and	(322-329 A.H.) (934-940 A.D.)
Muttaqi billah bin Muqtadir	(329-333 A.H.) (941-944 A.D.)

But none of them could be regarded as the perfect ruler.

The cause of the Abbaside downfall was not that their rulers were unworthy. We find some of the utmost worthy and sagacious rulers who made their best effort to hold and manage the affairs of the state but they remained unsuccessful. The main cause of their being unsuccessful was the unscrupulous power and authority of the Turks. In the beginning the Iranians had a great hand in the establishment of the Abbaside rule so they also had great influence over the administration from its very inception. Ministers as well as high ranking officials would be generally recruited from the Iranians. Particularly after Mamun-Rasheed the influence of the Iranians reached to its peaks. To strengthen the Caliphate it was needed that both the Iranians and the Arabs would have co-operated with one another and would have worked with harmony but there was everything except the emotion of brotherhood. In effect the spirit of Islamic brotherhood had ended just on the day when monarchy took the place of the true Islamic institution of Caliphate. Now the lease of politics was no longer the spirit of Islam and the interest of the *mittat* as a whole, the interest of the rulers rather took its place. It was the personal interest of the rulers that gave way the Iranians to the power and authority. In the same manner Mustansir being afraid of the power and authority encouraged the Turks to go forward on the political arena. However, Mo'tazid because of his activities is known as "Saffah the Second" in the Abbaside dynasty.

Mo'tazid was very particular to establish law and order in

the state. He adopted some harshness and severity for this. He made also some moral and mental reforms of the people. Personally, he himself was a religious minded man. He forbade the astrologers and story tellers to sit on the roadside. He banned those books of Philosophy which were spreading viles and were misleading the Muslim masses. Influenced by the Iranian fire-worshippers some Muslims also had started to light fire on the occasion of new years or *Nowroze*. Motazid issued strict orders to ban such things. The courts were free of official influence during the rule of Mo'tazid. None, even the high ranking officials and Caliph was out of the jurisdiction of law. No taxes were levied. Mo'tazid's three sons who ascended the throne, one after another, were Muktafi billah, Mo'tazid billah and Qahir billah. They proved to be good rulers. But later on the situation was changed and it worsened. Although Mo'tazid Alallah ruled for about a quarter of century but his whole reign was full of disturbances and anarchy. He was, in fact, a lazy bone fond of joviality. He would drink wine and enjoy the company of women or dancer women. During his reign the court of the Caliph had become a centre of musicians and singers and thousands of eunuchs were supported at the cost of the public exchequer in the Imperial Palace. Consequently, the public exchequer which formerly was always full of wealth, became empty upto the extent that there would be no money even to pay the salaries of the army. This was the reason that Muqtadir was dethroned.

One of the important events, during the reign of Muqtadir billah is that Islam spread in Bulgaria. On the bank of Volga river of Russia there was a town of the Turks named 'Bulghar.' This was situated near the place where now happens the city of Kazan..

Bulghar was the first Muslim state that came into being during those days and existed for about two centuries. The ruler of Bulghar had accepted Islam with his own accord. He sent an envoy to Baghdad asking the Caliph to send some helpful persons for the cause of Islam and to spread it in Bulghar. His request was promptly accepted by Muqtadir

who sent a mission to Bulghar under the leadership of Ibn-e-Fazlan;

Muqtadir billah's successor was Qahir billah who reacted sharply against the life of luxurious enjoyment that prevailed during Muqtadir's regime. Dance, music and drinking of wine were totally banned. Singers, dancers and the eunuches were banished. But this was nothing more than a momental and emotional reaction. Qahir billah himself could give up neither drinking nor the company of beautiful damsels. Qahir's period lasted only for a year and half. During this short period he tried to have control over the affairs of state and unruly chiefs, but he could not do so. He finished Mounis, Baliq and Ali bin Yaqut one after another. This action terrified some of the Chiefs but this also did not work. Many of them rather, became hostile against the Caliph as a result he was deposed.

Qahir's successor was Razi billah the son of Muqtadir. As Razi had become Caliph with the help and support of the Turks, so the Turks had great influence over him. The Turks had compression over him. It was a Turk named Seema who compelled Razi to deprive Qahir of his eye sight. During Razi's period the followers of Imam Hambal tried for some reform in the life of the Muslims. As we have stated earlier the social and moral characters of the Muslim masses had declined upto a very lower degree. So the followers of Hazrat Imam Hambal rose to the occasion and tried to bring some reforms in the society. They began to censure people irrespective of their post and position in the society. They would often round up the houses of the nobles and military officers, would beat the musicians and dancers, destroy the instruments of dance and music and throw away the Nabeez (a sort of local liquor), wherever they would find. But this was also a passing thrill for it had no sound backing. Moreover, these activities of the Hambalis enraged the high ranking officers sitting at the helms of affairs. Under the circumstances the Hambalis collected the Shafe-ees (the followers of Hazrat Imam Shaf'ie) and thus their movement could not be successful

The Turks

Uptil now we have repeatedly read that during the Abbaside period the Turks had become very powerful and they were the main cause of many disturbances and evils of that period. Now it seems apt to write something about the Turks.

During the days of the Abbaside Caliphate the Turks were converted to Islam in large number. They were very dynamic and brave people. Seeing this Mo'tasim recruited them in large number in the army as well as his own body guards. The Turks were recruited in thousads for the eastarn divisions of the army. As the Turks were by nature, brave warriors so very soon they became the most influential and powerful elements in the army. During the days of Mutawakkil the Turks became so much powerful that they began even to interfere in the sensitive affairs of the state. Consequently Mutawakkil himself became a victim of their plots and was killed.

All the Turks were not converted to Islam, a sufficient number of them was still out of fold. They were uncultured and uncivilized, moreover, they had no love for Islam in their heart. As for those Turks who had become Muslims they were also unaware of Islamic teachings. They were not mindful either to Islamic teachings or to the solidarity of the Islamic ummah. They were always ready to create troubles in the Caliphate and in the Ummah. Because of the disturbances created by unruly Turks the Headquarters of the Caliphate was shifted to "Sammarra" or "Sarrama Raa".. But this was also not proved fruitful and the disturbances of the unruly elements continued. The Iranians were better Muslims than the Turks. The Turks would not think themselves as a part of the Muslim Ummah. They would think always in favour of their Turkish community only, they had not in mind the interests of the Ummah as a whole but would always try to gain power as Turks. Their ethnic prejudices were very strong. They would hate the Arabs and the Iranians alike. With this attitude they would often wage wars against the

Arab rulers and the Iranian Chiefs.

After Mutawakkil, the Turk Chiefs became more powerful. Now they began to disobey even the Caliph. They dethroned and even murdered some of them. After Mutawakkil in the short period of eight years, four Caliphs ascended the throne and were all dethroned with the sweet will of the Turk Chiefs. In this way the Central Government in Baghdad became too feeble and was at the mercy of the Turks. But the Turks too were unable to establish any powerful and strong Government of their own.

Seeing anarchy and disorderly state of affairs at the centre, the provincial Chiefs tried to establish their own authority and independent states. Autonomous Governments were established in many provinces. Although the name of the Abbaside Caliph was taken in the sermons of the mosques, none would comply with the commands of the Caliph. The autonomous provincial Governments were as follows:

THE SAFARID DYNASTY

The Safarid (258-298 A.H.). The founder of the dynasty was Yaqub bin Laith Safar. In 237 Hijra, a man from Bast namely Saleh bin Nasar captured Sajistan and Yaqub bin Laith Safar who was against the Ab'aside caliphate since long joined Saleh bin Nasar. Sajistan was, however, taken by Tahir the Governor of Khurasan. But, afterwards, another person called Dirham bin Husain captured it and Yaqub joined hands with him also. Dirham bin Husain was not a man of calibre. He had no capacity to administer the military organisations. So he had to flee and Yaqub took the charge of Sajistan. He was able to establish a powerful state of his own in Sajistan, and thus the Safarid dynasty came into being. This dynasty is known as the "Safarid dynasty." This dynasty remained into power upto 298 Hijra and was thereafter abolished by the Samanis.

Alavi Dynasty of Tabaristan - 250-316 A.H. or 868-928 A.D.

The founder of this dynasty was Hasan bin Zaid Alavi. This was established in Mazindran, in northern Iran, which was called as Tabaristan in those days. Hasan bin Zaid was one of the great grand sons of Hazrat Ali bin Abi Talib. This dynasty came into being during the days of Ahmad bin Muhammad bin Mo'tasim known as Mustaeen billah. The Caliph had granted some Jagirs or lands to Muhammad bin Tahir as a reward for killing Yahya bin Amr. This caused great trouble in Tabaristan and Deelan. There were two influential persons Muhammad and Jafar in Tabaristan where the Alavis were in majority. Jafar and Muhammad approached Alavi Muhammad bin Ibrahim to come forward and take lead in the movement. But Ibrahim suggested instead of himself the name of another Alavi Hasan bin Zaid for the leadership. Hasan bin Zaid led the movement. He fought for long against the Caliphate's Army and captured Tabaristan as well Georgian. In this way the rule of Alavi dynasty was established in Tabaristan. He ruled over the area until his death in 270 Hijra. His successor was his brother Muhammad bin Zaid. The rule of this dynasty was also overthrown by the Samans in 316 A.H./928 A.D.

The Tuloon Dynasty of Egypt 254-292 A.H. 868-904. A.D.

The Tuloon dynasty of Egypt was also established in 254 A.H. during the Abbaside period. Its sovereignty ruled over Egypt and Syria for about 39 years. The founder of this dynasty was a Turk named Ahmad. His father's name was Tuloon so he was called Ahmad bin Tuloon. Tuloon was a Turk slave. In 200 Hijra Nooh bin Asad Samani an official of Bukhara had sent him to Mamunur Rasheed. Tuloon acquired knowledge under the supervision and care of the Abbaside Caliph. He became a man of calibre. His son Ahmad was born in 200 Hijra. Some say, however, that Ahmad was not Tuloon's own son, he was, rather, an adopted son. Whatever may be the real story but it is a fact that Tuloon loved and brought up Ahmad as his own son. He was highly educated. He was very fond of the knowledge of Hadees

(Prophet's Traditions). He made several journeys of Tartus to learn Hadees. By nature he was a God-fearing virtuous man. He was very fond of the company of the good and virtuous people. He gained much from their companionship. Among the Turk community there was none as learned, virtuous and renowned as Ahmad bin Tuloon. He had direct approach to the Caliph and was respected and esteemed in the court of the Caliphate. He was relied upto the extent that no official secrets were unknown to him.

According to Ibn-e-Khalkan, Ahmad Ibn-e-Tuloon was just and equitable. He would love and respect the learned and men of knowledge. He was sagacious as well as enough bold and brave. He would always try to be aware of the peoples condition and his dining table was open for the rich and poor alike. He would distribute one thousand Deenar every day. Ahmad would perform the duties of the state himself. When Ahmad came of age, by requesting the minister Ubaidullah bin Yahya, he made himself transferred to Tartus. Once when he was coming to Samarra or Sarra-man Raya to meet his mother, the robbers attacked the caravan and deprived the caravan people of their belongings. Seeing this Ahmad alone challenged and attacked the robbers and took back from them everything they had looted. Amongst the goods looted by the robbers and taken back from them, there were some valuables required by the Caliph Mustaeen-billah also. This boldness and courage of Ahmad made him a great hero. The Caliph also appreciated Ahmad's courage and boldness and awarded a reward of 1000 dinars on this deed. The Caliph also allowed him to come and meet him frequently. Thus Ahmad attained the nearness of the Caliph.

When after Mustaeen, Mo'taz became Caliph he appointed Ahmad bin Tuloon as the Governor of Egypt who entered Egypt in the month of Ramazan in 254 A.Hijra. During the period Alexandria was also included in his rule. Consequently his power, strength as well as pomp and dignity greatly increased. The Tuloon dynasty remained in power even less than forty years and during this period five

rulers one after another ruled over the state. They were: Ahmad bin Tuloon, Khumarvia bin Ahmad, Jaish bin Khumarvia, Hareen bin Khumarvia and Sheeban bin Ahmad bin Tuloon. As we have already stated the total length of Tuloon's regime was only 39 years but even during this short period the Tuloon dynasty's achievements were a lot. It left its many inscriptions over the face of the world one of which is the "Tuloon Mosque" in Cairo. As it is obvious from its name the mosque was built by Tuloon rulers. The sovereign rule of the Tuloon dynasty was abolished in 292 A.H. or 904 A.D. After its rule ended its areas were included again in the common wealth of the Abbaside Caliphate.

The Hamadans 293 - 406 A.H. / 905 - 1015 A.D.

The Hamadans were Arab. Their centre was Mosul but later on it was shifted to Aleppo (Syria). The Kurds and Kharejites living in Mosul were quite unruly and disturbing elements. They were always busy in creating disturbances and chaos. Aal-e-(offsprings) Hamadan Tughlabi also had settled in Mosul and had become influential and powerful so the Abbaside Caliph Muktafi had appointed Abu Alija Abdullah bin Hamadan in 293 A.H. as the ruler of Mosul and had given the whole area under him. Peace and tranquillity prevailed in the area. This was the beginning of Aal-e-Hamadan's rule. But just after his taking charge the Kurds revolted and a series of battles started. However Ibn-e-Hamadan became successful and the Kurds ultimately surrendered.

Among the Hamadan rulers only one Saifuddowla (233-256 A.H. / 944-967 A.D.) is worth mentioning who fought and checked the Romans who were out to destroy the Muslims. It must be mentioned here that because of the civil war throughout the Muslim world the Romans had planned to take advantage of the disunity among the Muslims. Saifuddowla rose to the occasion and checked the advances of Romans in Asia Minor. Although the Saifuddowla regime was a small power it could check the Romans vigorously and effectively. Besides being brave and vigorous Saifuddowla

was a great patron of knowledge and literature. Mutabanni (915-965 A.D.) one of the greatest poets of Arabic language, and Farabi (the famous Philosopher) were connected to the court of Saifuddowla.

Ziarya or Dashmageer (319-440 A.H.)

This was an Iranian dynasty and was established in Jarjan or Georgian, the north east province of Iran. It was established in 319 A.Hijra and was abolished in 440 Hijra. But there is no historical record of its worth mentioning achievements.

The Akhshid-(323-357 A.H. / 935-968 A.D.)

This was a Turkish dynasty. After the abolition of the Tuloon regime, Egypt and Syria again were brought under the control of the Abbaside Caliphate but only for a few years, because the sovereignty of the Akhshidi was established there in 323 A.H. This dynasty was abolished by the Fatimids of Africa. This dynasty has only one personality worth mentioning. It was Negro called Malik Kafoor who was a very able man and lover of knowledge.

All the dynasties and ruling families mentioned above were not very great and powerful so none of them could last for long. But besides them there were some more powerful dynasties who created history during the Abbaside period. It is a well known fact that the Abbaside Caliphate during the days of its flourishing, consisted of the whole Islamic world that is from Afghanistan and Turkey to Africa excepting Spain and Morocco. But with the starting of its decline the unity of the Abbaside Caliphate was severely broken. Several provincial governors or rulers utilized the situation for their own ends and declared independence for their province or state. Although many of them proved not to be so strong, there were some who became too strong and powerful during this time. The Samanis regime was among such dynasties.

The Samanis 261-395 A.H. / 874-999 A.D.

This dynasty was established in 261 A.H. 874 A.D. in Transpotania. This family is known as "Saman" after its ancestor Asa bin Saman. This was actually an Iranian dynasty. Its first independent ruler was Nasar bin Ahmad bin Asad. Besides Transpotania, Afghanistan and Khorasan were also included in its boundaries. Its Headquarter was Bukhara. The Samanid rule existed till 395 A.H. that is 124 Years. During this period ten rulers passed, among them the best and well known ruler was Ismail Samani (279-297 A.H.). Ismail was a just and virtuous ruler. Once he came to know that in Rayy or Rhages, the amounts of taxes were measured with the scales and the weight of scales were heavier than the fixed weight for the purpose. Ismail at once made an enquiry and it was proved that the information was not untrue. So Ismail reformed the scales and weights and ordered that all the extra sums of money received unjustly from the people should be returned without delay. The reign of Nasar II is well known for the patronage of knowledge, science and literature. His son Nooh had established a grand library in Bukhara that was full of books of various branches of knowledge. For every branch of knowledge there were separate sections and halls. The famous Philosopher and man of medicine Ibn-e-Sina has greatly admired and acclaimed the library and its valuable books. About Mansur I, the son of Nooh I writes the great traveller Ibn-e-Haukal that Mansur I was a just ruler.

One of the great achievements of the Samanis was that they protected the state from the invasions of the Turk vagabonds. For this purpose check posts were built at various places on the northern borders. These posts were called Rabat. Volunteers were present there round the clock ready to fight against the invaders.

During the Samanis period Islam vastly spread among the Turks. By the end of the fourth century Hijra Islam spread throughout Eastern Turkistan including Kashghar and its adjacent areas. In the northern Turkistan Islam spread

upto the valley of Volga in Russia.

Arts and literature greatly flourished during the Samanid period by dint of official patronage. A great achievement of that period was that the Persian language flourished greatly. Till then the Muslim writers used to write their books in Arabic only. Even the non-Arab poets too would write poetry in Arabic. But now they started to write in Persian as well as in Turkish. The language of the Samanis was Persian. The first Persian poet Rudki was the Royal poet in the court of Nasar, the grand son of Ismail. The famous history books and Tafseer (explanations of the Holy Quran) of Tabari was rendered into Persian from Arabic. The famous Philosophers Farabi and Ibn-e-Sina also were, in their early days, connected with the Samani Court. The noted scholar of 'Ilm-e-Kalam' (Philosophic discourse) Imam Mansur Matridi (Demised 330 A.H.) and the famous Sufi Abu Nasar-seraj (Demised 378 A.H.) too had connection with the Samani Court. The book 'Al-lamaa' written by the latter in Arabic is acknowledged as one of the best books on Sufism or Mysticism.

The Muslims who were fond of travelling from the very beginning now began to make voyages far and wide. Their this fondness was to acquire knowledge and experience.

In fourth century the names of three itinerants are very prominent. They were (1) Astakhri (2) Maqdasi and (3) Ibn-e-Hauqal. As it appears from their writings Khorasan and Turkistan had flourished much not only in science and literature but also in commerce, industry, culture and civilization. This country, in those days, had become one of the most cultured and developed countries of the world. Maqdasi writes: The area of Khorasan and Transpotania (Turkistan) is one of the glorious states of the world. The state is very rich and full of the resources of life. There are in this state cultivated lands, dense forests, flowing rivers and well furnished shops. Fruits are in abundance. People in general are pious, generous, and hospitable; rule of law and justice prevail every where. There is no schism or police interference in the affairs of people. There are schools every

where in the country and there are scholars much more in number than any where else. The jurisprudents enjoy the privileges of Kings. Religiously the people are on the straight path. This is a Muslim state, worth pride and for the tree of Islam where Islam is fully green and fresh. The Samanid Kings are just rulers. It is a proverb among the people that even if a tree intends to revolt against the Samanid, it must be dried up. Samarkand, Bukhara, Khwarzam, Balkh Marve, Herat, Nishapur and Rayy are the great and flourishing cities.

Maqdasi adds; "There is no other developed city in the East than that of Samarkand. Nishapur is the most glorious city of the East. It is second to none. There is no other city more developed than Samarkand in the Islamic world. Balkh is the Paradise of Khorasan. This city is surrounded by gardens. There are canals and water taps on the roadside. Rayy has no other example of its cleanliness and beauty. Scholars are in a great number here. In short Rayy is a great example of Islamic civilization."

Ibn-e-Hauqal was also one of the itinerants mentioned above. Starting from Baghdad in 331 A.Hijra, he itinerated for about 30 years into the Islamic world. In the West he went upto Sicily, Mali and Ghana in African Sahara. He also came upto Sind and Multan in the East. In the end of his voyage he wrote accounts of his travel in which he mentioned some accounts of those places also which are now included in Pakistan. About Makran he writes "This is almost a desert where cultivated lands are very little. Sugar cane and dates are the main agricultural products." About Qalat he writes: "It is a green land full of herbage. Fruit of chilly season-grapes, pomegranates etc. are grown here abundantly but there are no dates."

About Sind he writes; "Its capital is Mansura which is also called Brahmanabad. Its area is about one Sqr. Mile. Its inhabitants are Muslims. This area is too hot. Dates grow abundantly but there are no grapes, apples, guava etc. Sugar cane is grown; there is also a particular fruit called bewan. It is full of juice but too sour. There is also a peach like fruit

called 'Aam' or 'Anba' (Mango). This place is very cheap. People's dress is similar to that of the Iraqis but the royal dress is like that of the Rajas. They also wear rings in their ears."

As for Deebal he writes: "There is no trace of Deebal, the ancient port of Sind." Some people, however, think that the city of Karachi has replaced it. But some others think that Deebal was located at Bambore which lies in the south East of Karachi. Karachi is a great city but almost destitute of herbage. However, it is a centre of commerce and trade.

About Multan Ibn-e-Hauqal writes that this city is equal to Mansura in area. There is an idol in this city highly esteemed by the Hindus who come from far and wide to worship it. The Temple is situated between the markets of turks and blacksmiths. The fort of Multan is very lofty and strong.

At last the Samani dynasty also became gradually weak and feeble like the Abbasides. The provincial rulers became independent. Ilak Khan the ruler of Kashghar captured Samarkand and Bukhara and at last abolished the Samani rule.

The reign of Ilak Khan's dynasty existed from 380 to 609 A.Hijra. This was a Turk dynasty which had Blasagun and then Kashghar as its capital. But after the Samani it shifted its capital to Samarkand. Afterward Samarkand was conquered by Sultan Mahmood of Ghazni. Later on the Ilak Khani dynasty was subdued by the Saljuqs and Khwarzam dynasty. The Ilak Khani rulers also were Muslims and great patron of knowledge and literature. The noted Muslim scholar Umar Khayyam was in his early days had relations with the Ilak Khani court.

THE SAMANID RULERS

1. Nasar I (261-279 A.H. / 874-892 A.D.)

2. Ismail (279-295 A.H. / 892-907 A.D.)
3. Ahmad (295-301 A.H. / 907-913 A.D.)
4. Nasar II (301-331 A.H. / 913-942 A.D.)
5. Nooh I (331-342 A.H. / 942-954 A.D.)
6. Abdul Malik (343-350 A.H. / 954-961 A.D.)
7. Mansur I (350-366 A.H. / 961-976 A.D.)
8. Nooh II (366-387 A.H. / 976-997 A.D.)
9. Mansur II (387-389 A.H. / 997-999 A.D.)
10. Abdul Malik (389-395 A.H. / 999-1005 A.D.)

ORTHODOX REACTION

The reign of Mutawakkil, as we have seen, is chiefly known as the period of reaction. The Mutazilite doctrines were abjured and their professors in turn underwent persecution of the most cruel and vindictive nature. Equally strong was the hatred which the Caliph displayed against the House of Ali or the Alavis. He even encouraged his buffoon to dress up as "The Lion of Allah", while "Behold the potbellied bold one, the Caliph of Islam!" was sung in derision. The tomb of Hazrat Husain was destroyed and the site ploughed up. Mutawakkil was also fanatically hostile to the jews and Christians.

The Palace of Samarra and the Cypress of Kishmar.

The Caliph himself was a dissolute and extravagant voluptuary, he built in the neighbourhood of Samarra a new palace which cost untold sums of money. The legend of Kiashmar is connected with this palace. This was a meeting palace of the Zoroaster and King Gushtasp. It is stated that to commemorate the event of the Iranian priest a cypress was

planted, which grew to a prodigious size and was regarded as sacred by the Zoroastrians. At the time of Mutawakkil the tree was believed to be 1450 years old. The Caliph ordered the tree to be felled and in spite of that large sums were offered to save it, it was cut down and transported in sections to Samarra. But, as the legend goes, Mutawakkil was slain by his son on the day those sections of the tree reached the palace. This story, however, indicates that Zoroastrianism still remained in the province then known as Kohistan.

The Tahiri Dynasty (205-259 A.H. / 820-872 A.D.).

Mention has already been made of Tahir, the famous general of Mamun who governed Khorasan. Under his sons, Nishapur succeeded Marv as the capital of that independent dynasty holding away in Khorassan for over half a century. The princes of this dynasty were unambitious so they made no attempt to fish in the troubled waters. This dynasty collapsed with little resistance when attacked by the Saffarids in 259 A.H. / 872 A.D.

It would be neither possible nor suitable to attempt here to give a detailed history of the Tahiri dynasty or even of the Samanians, though on the other hand these were the periods of great interest and importance. For this is the period which marks the transition from the old to the new, intimately connected with both, embodying still much of the Acheulianians, yet standing in a far clearer historical light, besides contemporary inscriptions, and seals and the native records preserved by Arabic and Persian historians and by Byzantine, Syrian, Armenian and Jewish records.

THE SAFFAR DYNASTY

During the Caliphate of Mutawakkil a certain Saleh bin Nasr collected a body of men in Sistan under the pretext of crushing an outbreak of Kharejtes, he seized the province. Tahirid prince marched to Sistan in person and successfully put an end to the fighting between Saleh and the Kharejites. But after the prince's return Saleh again took the field and

apparently held the province without any further molestation.

Among his most able adherents there was a man named Yaqub bin Lais, also known as "Saffar" or the "Coppersmith" for the trade pursued by his family. This extraordinary man was noted for his adventures while still a boy. He was also known for his generosity. His courage and generosity speedily brought him success and a large following as well. In 247 A.H. (861 A.D.), the year in which Mutawakkil was assassinated, Yaqub bin Lais became the commander of the army of Sistan under Saleh's successor for he had placed his followers under the disposal of Saleh in 247 A.H. / 861 A.D. Yaqub's first success was the capture of Herat in 253 A.H. / 876 A.D. Having over-run Herat he also captured Kerman and subsequently raided Faras, so he soon became ruler of an extensive Kingdom. Thus he founded a short lived dynasty which is remembered by the Persians with much affection because they consider it to be the first Persian dynasty after the Arab conquest. This dynasty had sprung from Sistan, the home of Rustam and of the Keianian line.

It should be mentioned here that after nine years of anarchy, Mo'tamid (256-279 A.H. / 870-892 A.D.), was the last surviving son of Mutawakkil, the Abbaside Caliph. After Mo'tamid was elected Caliph the Court returned to Baghdad where Turkish influence had been lessened. During the reign of Mo'tamid it was his brother Muaffak who actually ruled the empire. Thus the apparently moribund Caliphate regained vigour and prestige.

Now we should return to Yaqub bin Lais and follow his career to its close. In 257 A.H. / 871 A.D. Yaqub sent an envoy to Muaffak with instructions to state that his master (Yaqub) deemed himself a humble slave of the Caliph to whom he proposed to offer his respects in person. As it was thought desirable to keep Yaqub as far as possible from Baghdad, the Caliph bestowed on him the government of Balkh, Tokharistan and other distant eastern provinces. Gaining strength by his appointment as a high official of the Caliphate, Yaqub was victorious everywhere. He even

captured the distant Kabul together with its Turkish King, who was Buddhist. At length the Sistan adventurer was ready to attack the Tahirid prince; who had apparently been a passive spectator of many of his provinces and offered no desperate resistance. Having mastered Khorasan, Yaqub proceeded to attack neighbouring Tabaristan. At Sari he defeated Hasan bin Zaid an independent Alavi prince, but, pursuing him towards Gilan, he lost most of his men in the pestibutial swamps and perforced return to Sistan to recruit.

Now Yaqub was master of half of the Persia, in addition to many eastern provinces. He was so much elated by the succession of his victorious campaign that in 262 A.H. 875 A.D. he decided to clash against the Caliph himself. He made a formal demand for the province of Fars. In reply to this demand the Caliph not only refused to comply to it but also dismissed Yaqub from the governorship of Khorasan. Yaqub immediately advanced on Baghdad and near the capital met Muaffak who defeated him with heavy loss. Yaqub's entire camp was destroyed by the Royal forces but he was not discouraged. Retiring to Fars he again prepared to raise army anew. Hisself confidence was so great that he refused to accept an assistance from the Zanj leader, he answered him in the word of the Quran "I worship not that which ye worship; neither do ye worship that which I worship."

Three years later, in 265 A.H. / 878 A.D. the Caliph sent an embassy of friendship to Yaqub, but when the caliph's mission arrived Yaqub was at his death-bed. At the time a crust and onions were ready to be served for his coarse dinner. In this state Yaqub received the Caliph's envoy and handed him his reply for the Caliph which runs as follow.

"If I live, the sword shall decide between us: if I conquer I will do as I please: if thou art victorious, bread and onions are my fate; and neither thou nor fortune can triumph over a man accustomed to die such."

After the death of Yaqub his brother Amir made peace

with the Caliph and ruled Khorassan and other provinces for six years as his deputy. He was then dismissed by Mo'tamid, who after the extirpation of the Zanj, felt strong enough to deal with him. But he gibbered on at Nishapur. The province however, together with an army was assigned to one Raf-e-bin Harsama, who defeated the Saffarid and drove him back to Sistan. In 279 A.H./870 A.D., however, when Mo'tamid was succeeded by Motazid, Amr was reappointed to Khorassan. In 283 A.H./896 A.D., Amr took possession of Nishapur and defeated Raf-e, captured him and slew, whose head he sent to Baghdad. After this the dynasty came to an abrupt end; although continued in Sistan for a few years and for centuries in Baluchistan.

CHAPTER 12

THE ISMAILIS SECT

As we have stated earlier, the fundamental article of belief among the Shias is the doctrine of the Imamate, according to which one of the descendants of Hazrat Ali (R.A.A.) only must be invested with supreme spiritual leadership. According to the belief endowed with supernatural and semi divine attributes, the first six Imams, as far as Hazrat Imam Ja'far Sadiq (died in 765 A.D. during the reign of Mansur) were universally accepted. But after Imam Jafar, the Shia sect was splitted because Hazrat Jafar, in the first instance had designated his son Ismail to succeed him, later on, however, he cut Ismail out of the spiritual succession in favour of his another son Musa known as Imam Kazim. The reason for this action is stated to have been that Ismail had tasted the forbidden thing that is wine. Shortly after this, and during the lifetime of Hazrat Jafar, his disinherited son Ismail died. But this act of disinheritance divided the Shias. Although a large number of them followed Hazrat Musa Kazim, yet a considerable minority remained faithful to Ismail or rather his son Muhammad for Ismail had never been Imam. They believed Muhammad to be the seventh and last Imam. From that time on this minority sect of the Shias is known as the "Sabeyi" or the followers of seven Imams. This sect is better known as the "Ismailis." The other sect which is in majority is called the "Isna-e-Ashri" or the followers of the twelve Imams.

There are, however, other sects of the Shias namely "Kaisanya" and "Zaidiya" who recognize as Imams descendants not only of Hazrat Hasan the elder brother of Husain, but also of his half brother Muhammad bin Hanafiya

who were not children of Hazrat Fatema.

The 'Sabeyi' or Ismailis also have various rule-sects including the "Malaheda" or "Heretics" as their opponents would call them.

It must be recognised that many Ismaili percepts were borrowed from the Mu'tazilites who amongst other things proclaimed the doctrine of free will. Thus, with the disappearance of the Fatimides (which we shall deal later on) who brought in Egypt the triumph of the Ismailis concluded an era of their prosperity and splendour.

The Carmathians

The first missionary of the Ismaili faith, in Iraq was a man named Hamadan. He was during the Caliphate of Motazid. Hamadan's surname was "Carmat" after whom the followers of that doctrine were nicknamed as "Carmathians" (Qaramta). He offered the Zanj leader or as he was called the "Reprobate" to join the sect together with his own hundred thousand adherents, but the Zanj leader could not accept the offer because he differed in the tenets of the sect. Little is known of Carmat's life, but he fell in the hands of an assassin. Later, the sons of a certain Zakaria, and after their arrest and execution Zakaria himself, became the leader of the sect and was engaged in savage wars.

At the beginning of the fourth century of the Hijra Busra was stormed by Sulaiman, a fanatic. Afterwards Kufa was also attacked and terrible anarchy was culminated in the sack of Mecca (Makkah) 317 A.H./ 929 A.D. and the carrying away of Hajar-Aswad or the Black stone of Ka'ba. After this the storm was subsided and the Carmathian sect was weakened by dissensions. It is a recorded fact that in 396 A.H. 985 A.D., Multan was governed by a Carmathian which shows how far its power and influence had reached. These sects fought against society and their doctrines continued to be preached in Persia.

As we have already read more powerful than the Tahirid or Saffarid families was the Samanid dynasty which flourished only for a century and a quarter. The founder of this dynasty was Saman a Persian noble man of Balkh descended from Bahram Chubin. The ablest member of the family was Ahmad, who was succeeded by his son Nasr. It appeared that upon the downfall of the Tahirids, the Samanids retained their position probably by an arrangement made with Yaqub bin Lais but its details are obscure.

Nasr and his brother Ismail are found to be in possession of the provinces across the Oxus. Ismail showed conspicuous military capacity but the two brothers quarrelled and a civil war caused in which Ismail emerged the victor. With remarkable generosity he allowed Nasr to retain the government with his death in 279 A.H. 892 A.D.

The campaign, after a keen struggle ended in 288 A.H. 900 A.D., in the siege and capture of Balkh where Amr was made prisoner.

When the Samanid dynasty was at its zenith Ismail began a career of conquest which raised him Principally to a Kingdom. Ismail's first campaign was Holy War against the Christian settlement of Taraz, which resulted in its conquest and the conversion to Islam of its ruler and leading inhabitants. The defeat and capture of Amr, was the culminating success of Ismail's career. He was rewarded by a patent from the Caliph appointing him to the governorship of Khorasan, Turkistan, Transpotania Sind, Hind and Jurgan.

Ismail chose Bukhara as his capital. Its fort dates back to the time of this great Samanid, who gathered around him a brilliant galaxy of historians, poets and doctors of law; and brought in the galaxy period of the city on the Zarfashan.

The martial sovereign did not live to see the extinction of his proud dynasty but Abdul Malik, the last of his line was seized by Ilak Khan of the Turkish dynasty, already mentioned above, and thrown into prison where he died.

Abdul Malik was captured in 389 A.H. 999 A.D., and this date marks the downfall of the Samanid dynasty, after a splendid though not unchequered, career of exactly a century and a quarter.

THE ZIYARID DYNASTY (316-434 A.H./928-1042 A.D.)

During the reign of the Samanid ruler Nasr II, the province of Tabaristan was recovered from the House of Ali by Hasan bin Ali Utrush, but a few years latter a certain person namely Mardawij bin Ziyar contrived to seize it and to occupy Isfahan and the country beyond Hamadan as far as Holwan. He established a dynasty noted for its devotion to learning and which endured for rather over a century, although no member except its founder played a leading role on the stage of history. The best known of his successors was Qabus (366-403 A.H./976-1012 A.D.). He was the patron of Al-Biruni, who dedicated to him his famous "Chronology of Ancient Nations." Al-Biruni resided in Qabus' Court for many years. Qabus himself was a poet of no mean order, he would write both in Arabic and Persian. His career was extremely chequered. He protected Fakhruddowla one of the Buwayhid princes, against his two brothers, the powerful Azud-dowla and Muayyidud-dowla and in consequence Qabus was driven out of his principedom for many years. Upon his return, although he was famous for his learning, piety, munificence, magnanimity, wisdom, prudence and intelligence, his nobles deposed him and later on murdered him. His tomb is outside Gurgan on the road to Khorasan.

Qabus's grandson Keikus bin Iskandar bin Qabus was the author of the famous "Qabus Nama" which gives principles of life in a delightful manner. It has been translated into French language.

The Aghlabids (184-296 A.H. / 800-909 A.D.)

After Mansur, the seconde Abbasid Caliph, Morocco no longer remained under the domain of the Abbaside Caliphate.

During Harun's reign some more African countries (Tripoli, Tunisia and Algeria of present time) also became independent in their of the Caliphate. As these areas were very far from the centre so their administration was very difficult for Baghdad. Harun, therefore, entrusted the government of these areas to a certain person Ibrahim bin Aghlab and his son. In this way a new ruling dynasty was founded in Africa which is known as the "Aghlabide dynasty."

The dynasty, in effect was independent but it would accept the authority of Baghdad and would pay annual tributes regularly.

The Aghlabide capital was Qairwan a city founded by Aqaba bin Naf-e. During the Aghlabide period this city had become the greatest centre of learnings in north Africa. One of the great achievements of the Aghlabides was the conquest of Sicily which became a great centre of Naval force. Besides Sicily a considerable portion of Italy was also captured and brought under the control of the Muslims. It is maintained that the Naval Force of the Aghlabides was second to none in Mediterranean sea. This dynasty lasted for about a hundred years.

CHAPTER 13

THE BUWAYHID OR DAYLAMITE DYNASTY (320-447 A.H./932-1055 A.D.)

The founder of the Ziyarid House quite unconsciously assisted to found another dynasty far more powerful than his own, by bestowing the governorship of Karaj, a district to the south of Hamadan, on Ali bin Buwayha, who aided by his two capable brothers, soon extended his power south wards to the province of Fars, which he occupied.. As this family sprang from a Persian tribe in Daylam so it is called "Daylamite" also. The family claimed descent from Bahram Gur and professed Shia doctrines. Ali bin Buwayha seems to have been a favourite of fortune. After his conquest of Fars he was one day lying on a coach in the palace of Shiraz when he observed snake dart out its head from a hole. He wanted to break down the wall so masons were called. During the process a secret chamber full of wealth was found. The entire treasure of Yakut, the deposed Governor, was collected there.

The Abbaside Caliph was obliged to recognize the conquerors as his lieutenants. After organizing the captured provinces, Ahmad, the brother of Ali, first moved west wards and annexed Khuzistan and ultimately entered Baghdad in 334 A.H./945 A.D. There the Caliph perforce gave title of dowla and the rank of Amirul Umara (Amir of the Amirs), which was held by the family for many generations. However, the unfortunate caliph was deposed and his successors were puppets in the hands of the Buwayhids who retained all powers for about a century.

Muizzud-dowla died in 356 A.H./967 A.D. and the next

great member of the dynasty was Adadud-dowla who held the post of Minister to the puppet Caliph and ruled Iraq and Fars. His operations against his brother Fakhrud-dowla have already been referred to in connection with Qabus. He was exceptionally enlightened prince who encouraged pilgrims by renovating the sacred buildings at Makkah, Madina, Najaf and Karbala. Moreover, he established hospitals for the people of Baghdad, appointed physicians in those hospitals with regular salaries. Drugs and other requisites for hospitals were purchased by the state. In Fars too, his public works were numerous, one of them was a dam on the river Kur, which still exists and is known as 'Band-e-Amir or the Dam of the Amir.

The short reigns of four Caliphs Al-Qahir, Ar-Radi, Al-Muttaqi and Al-Mustakfi were chiefly remarkable for the rise of the Buwayhid power of which the first beginners have already been mentioned. With the help of their Daylmi and Gilani troops the three sons of Buwayha-Ali, Imadud-dowla, Hasan Ruknud-dowla and Ahmad Muzzud-dowla successively subdued Isfahan, Arrjan, Nawbandjan, Kazarian, Shiraz, Kirman and Ahwaz and thus they obtained effective control over Baghdad itself. The Buwayhids were generous patrons of literature, and science. Philosophy which had been stifled, once more revived and soon found expression in the "Ikhwanus-Safa" (Brothers of Purity). In its series of fifty one tracts the physical and metaphysical Sciences of the age have been largely rendered accessible to the readers of outside.

The Bowayhids being Shias started first of all in the Islamic world bringing out Tazia and performing some other functions during the days of Muharram.

The decay of the dynasty was started after the death of Adadud-dowla, and Mahmud of Ghazna prepared to attack Rei, which during the minority of Majdud-dowla was ruled by his mother. Mahmud sent an envoy to the woman demanding her submission. The woman in reply to Mahmud's demand sent the following message: "Had this demand been

made to us during the life time of my deceased lord it would have caused serious trouble, but such is no longer the case. I know Sultan Mahmud and I am aware of that he will never undertake a campaign without weighing all the risk. If he attacks and conquers a weak woman, where is the glory of such an achievement? But if he be repulsed, the coming ages will hear of his shame.

Whether Mahmud was swayed or not by these arguments he, however, postponed his designs unless Majdud-dowla had attained maturity. In 387 A.H./997 A.D. he sent an army which seized the person of the Buwayhid prince and occupied Khorasan and Kumis. The family, however, retained southern Persia and Iraq for sometime to come, until the Saljuk appeared on the scene and ended the rule of the Buwayhid dynasty.

The Dynasty of Gazna 351 - 582 A.H. / 962 - 1186 A.D.)

Under Abdul Malik the Samanid there was a certain Turkish slave whose name was Alptigin. After the death of the monarch he retired to Ghazna in the Sulaiman mountains where his father had been governor. There he, his son and his slave Balkatigin in turn ruled in obscurity. The real founder of the famous dynasty was Subuktagin, another slave who succeeded to the power through his marriage with Alptigin's daughter. This truly remarkable man extended his petty fief both east wards and west-wards. On the one hand he defeated the Rajputs of India seizing Peshawar, and on the other defeated the Samanid monarch Nuh.

Subuktagin was succeeded by his son Mahmud, one of the greatest figures on the stage of Central Asia. His seventeen (or according to some twelve) campaigns in India and zeal for Islam had earned for him the title of "Idol breaker." His campaigns in India, at present lie outside the scope of this book but his ultimate seizure of Khorasan belongs to this part of history. In Sistan the conqueror found a man Khalaf, the grandson of Amrul Eais, who had held the province of Kerman for sometime. Of him it is related, that

in order to induce the Sistanis to support him in his designs, he arranged for his envoys to be poisoned at Kerman and then raised an army to avenge the outrage.

According to legend, Mahmud spared the life of Khalaf who won his heart by addressing him as "Sultan" and who passed his life as "Master of Horse" to the "Idol-breaker." Later on, in 398 A.H. 1007 A.D., Khorasan was invaded by Ilak Khan, the destroyer of the Samanid dynasty, who took advantage of the absence of Mahmud from Central Asia. But the great soldier speedily returned and in a desperately contested battle near Balkh gained a decisive victory, driving the invaders into the Oxus. Some years later he also annexed Bukhara and Samarkand. Mahmud's last campaign was directed against the Buwayhid dynasty, and after the capture of Isfahan he returned to Ghazni, where he died in 421 A.H. 1030 A.D.

It is interesting to note how anxious Mahmud was for his recognition by the Caliph. He sent to Baghdad account of his victories, accompanied by splendid gifts. In return, Mahmud was granted titles, which gave him gratification.

Soon after the death of Mahmud the western provinces of this extensive empire were annexed by the Saljuks (or Saljuqs) with the result that the dynasty looked eastwards for compensation and became thenceforth so much identified with India that Lahore was selected as the capital of the later Ghaznavid princes.

CHAPTER 14

THE FATIMIDS - 297 - 567 A.H. 909 - 1171 A.D.

The third greatest dynasty of the period was the Fatimid dynasty. Its founder was one Obaidullah. The family, because of its claim which it maintained to be descent from Hazrat Fatimah, (the Prophet's daughter), is known as the Fatimid. Nearly all the dynasties established before the Fatimids, inspite of being independent, would accept the authority of the Abbaside Caliphate and would include the Caliph's name in the Khutba (Sermons) but the Fatimids excluded the Caliph's name for ever from the Khutba.

Although the religious and political position assumed by the Shia has been already discussed at some length, here, we shall have to examine some developments of this school of thought, which played a great part in the history of the Muslim world; and to which, therefore, we shall have to refer repeatedly in the subsequent portion of this book.

The Shias generally agree in their veneration for Hazrat Ali and in their recognition of the Imams of the house of Ali as the representatives of God, supernaturally gifted and divinely appointed leaders, whose right to the allegiance of the faithfulness is derived directly from Heaven, and not from any election or agreement of the Ummah. Briefly they may be described as the supporters of the principle of Divine Right as opposed to the principle of democratic election.

As far as the sixth Imam Ja'far Sadiq, the great grand son of Hazrat Imam Husain, the sects of the Twelve and the Seven agree concerning the succession of their pontiffs, but when Imam Ja'far cancelled his original nomination of his

son Ismail and nominated his another son Musa Kazim as successor, there arose disagreement between the Shias and two sects, from one, were created namely the Isna-e- Ashari (or the Twelve) and the Sabeyee (or the Seven). Ismail died during the life time of his father, but even his death could not put an end to the difference. Some asserting that he was not really dead and he would return one day. Some maintained that the nomination was made in order that the Imamate might be transmitted through him to his son Mohammad, whom they consequently, regarded as the seventh, last and perfect Imam. The Sabeyees also called themselves as Ismailis; for they were actually supporters and followers of Ismail and according to some the word "Assassin," was derived from this.

Among the Ismailis there was one Abdullah bin Maimun al-Qaddah to whom is generally ascribed the origin of the Ismaili power, organization and the real parentage of the Fatimide Caliphs of North Africa and Egypt. Now let us take the account of him given in the Fihrist. (Farishata.) According to this work Abdullah bin Maimun al-Qaddah was a native of Ahwaz and his father Maimun the Oculist was the founder of the Maimunia sect, a branch of the Khattabia, which belonged to the "Ghulat" or extreme Shi'ites, teaching that the Imams, particularly Hazrat Imam Ja'far, the sixth Imam, were divine Incarnations. Abdullah claimed to be a "Prophet". According to the author of the Fihrist, Abdullah transferred his residence to Askar Mukram, where he was compelled to flee in succession to Sabat Abi Nuh, Basra and finally to Salamia near Hums (Emessa) in Syria. There he bought lands and began to send his 'Dais' (Propagandists) in the country around Kufa. There his doctrines were responded by a certain Hamadan bin Al-Ashath (or Ashas), of Quss Bahrain, nicknamed as Qarmat. He became one of the Chief Propagandists of the sect. His followers were, subsequently, known as Qurmati (Carmathians).

Abdullah bin Maimun died in 261 A.H./974 A.D., and was succeeded first by his son Mohammad, secondly by another son or brother Ahmad, and thirdly by Sa'id bin

Husain bin Abdullah bin Maimun al-Qaddah. The third successor was born in 260 A.H., at Salamia and he was to reap the fruits of the ambitious scheme devised and matured by his predecessors.

In 297 A.H./909 A.D. learning from his Dai, Abu Abdullah that the Berbers in North Africa were impregnated with the Ismaili doctrines and were eagerly expecting the appearance of the Imam, he crossed over there and declared himself to be the great grand son of Mohammad bin Ismail and the promised Mahdi. He took the name of Abu Mohammad Ubaidullah, placed himself at the head of his enthusiastic partisans. He overthrew the Aghlabid dynasty, conquered the greater portion of North Africa and the newly founded city of "Mahdiya" for his capital thus their dynasty was established which because of the claim of descent from Hazrat Fatima (R.A.A.) is known as the Fatimid dynasty. Sixty years later (in 356 A.H./969 A.D.) Egypt was also wrested by them from the House of Ikhshid and at the end of that century most of Syria was in their hands. This great power was represented by fourteen anti-caliphs, and was ultimately extinguished by Saladin (Salahuddin) in 567 A.H. 1171 A.D.

The genuineness of the pedigree claimed by the Fatimids has been much discussed and the balance of evidence appears to weigh strongly against it. There is no doubt that not Hazrat Ali and Fatimah but Abdullah bin Maimun al-Qaddah was the real ancestor of the Fatimids. The Fatimid rulers were or were not descended from the Prophet (S.A.W.) through his daughter Fatimah, but, as we shall see later on, one of their most talented missionaries in Persia, the poet and traveller Nasir-i-Khusraw, certainly believed in the genuineness of the Fatimid pedigree.

As regards the rule of the Fatimids, it on the whole, despite occasional acts of cruelty and violence inevitable in those days, was liberal, beneficent and favourable to learning. The Ismaili doctrines were publicly taught in Cairo in universities richly endowed and provided with libraries Great

tolerance was shown and sects and creed. Mu'izz, the fourth and greatest Fatimid Caliph (341-365 A.H. / 952-975 A.D.) permitted Christians to dispute openly with his doctrines. Out of the funds of the treasury. Mu'i'zz rebuilt the ruined church of St. Mercurius at Fustat.

After Mu'izz his son Aziz ascended the throne (365-386 A.H. / 975-996 A.D.). He too was an able ruler. During his reign Syria, Hejaz and Yamen were also included in the Fatimid rule.

We have already described that Abu Muhammad Ubaidullah was the founder of the Fatimid rule in North Africa and had chosen the newly founded city of Mahdia as his capital. Sixty years later (356 A.H. / 969 A.D.). Egypt was also included in the Fatimid Kingdom. This was the time when Cairo, the present capital of Egypt, was founded near Fustat and the great Islamic University, al-Azhar was founded afterwards the capital of the Fatimid was shifted from Mahdia to Cairo. Al-Azhar was in the beginning only a mosque but later on it was turned to be a Madrasa for religious instructions and at last it became the biggest Islamic University in the world.

The Fatimids had established a great naval force. They had Sicily and southern Italy under them from where they would often attack Genoa, and other parts of the Naples. The European naval force was no match to the Fatimid naval force. Under the Samanids or the Buwayhids, knowledge learning and literature could not flourish much but the Fatimids developed the city of Cairo upto a great extent. Very lofty and beautiful sky scrappers were built in the city, some of which may be witnessed even in the present age.

NASIR KHUSRAW

As we have stated earlier Nasir-i-Khusraw was a great poet and traveller during the Fatimid period. He held the high title of "Hujjat" (Proof) of Khurasan. Nasir was a man of fiery zeal and sincerity.

Nasir-i-Khusraw was at Cairo in the middle of the eleventh christian Century, during the reign of al-Mustansir, the eighth Fatimid Caliph, About the Fatimid rule Nasir says

"Every one has perfect confidence in the Sultan. No one stands in fear of myrmidons or spies, relying on the Sultan to oppress no one and to covet no one's possessions. There I saw wealth belonging to private individuals such that if I speak of it or describe it the people of Persia would refuse to credit my statements. I would neither limit nor define their wealth but no where I have seen such prosperity. as I have seen there.

About the city of "Trablas-ash-Sham" (Tripoli of Syria) in Lebanon, Nasir - writes:

" The population of this city is about twenty thousand. The buildings here are four, even six stories. Lanes, streets, and market in the city are quite neat and clean. Paper is made here better than that of Samarkand. He also admires the cities of Said Sur etc. He admires also the industries of superior quality, particularly those of pottery and glass ware.

As every powerful ruling dynasty had to face its end, so had the Fatimids too.

This great power after being represented by fourteen Caliphs or Sultans was finally extinguished by Saladin (Salahuddin) in 567 A.H. / 1171 A.D.

Below are given the lists of three important dynasties of those days already mentioned:

THE SAMANIDS

261 - 395 A.H. / 874 - 1005 A.D.

1. Nasar I (261 - 279 A.H. / 874 - 892 A.D.)
2. Ismail (279 - 295 A.H. / 892 - 907 A.D.)
3. Ahmad (295 - 301 / A.H. 907 - 913 A.D.)
4. Nasar II (301 - 331 A.H. / 913 - 942 A.D.)

5. Nuh I (331 - 342 A.H. / 942 - 954 A.D.)
6. Abdul Malik I (342 - 350 A.H. / 954 - 961 A.D.)
7. Mansur I (350 - 366 A.H. / 961 - 976 A.D.)
8. Nuh II (366 - 387 A.H. / 976 - 997 A.D.)
9. Mansur II (387 - 389 A.H. / 997 - 999 A.D.)
10. Malik II (389 - 395 A.H. / 999 - 1005 A.D.)

THE BUWAYHIDS (320 - 447 A.H. / 934 - 1055 A.D.)

1. Imadud-dowla 320 - 338 A.H. / 934 - 949 A.D.)
2. Ruknud-dowla - 338 - 366 A.H. / 949 - 977 A.D.)
3. Adadud-dowla - 366 - 372 A.H. / 977 - 983 A.D.)
4. Samsamud-dowla - 372 - 376 A.H. / 983 - 986 A.D.)
5. Sharafud-dowla I 376 - 379 A.H. / 986 - 989 A.D.)
6. Bahaud-dowla - 379 - 402 A.H. / 989 - 1011 A.D.)
7. Sultanud-dowla - 402 - 411 A.H. / 1011 - 1020 A.D.)
8. Sharafud-dowla II - 411 - 416 A.H. / 1020 - 1025 A.D.)
9. Jalalud-dowla - 416 - 435 A.H. / 1025 - 1043 A.D.)
10. Abukalinjar 435 - 440 A.H. / 1043 - 1048 A.D.)
11. Malekur-Rahim - 440 - 447 A.H. / 1048 - 1055 A.D.)

THE FATIMIDS 297 - 567 A.H. / 909 - 1171 A.D.

1. Mahdi - 297 - 322 A.H. / 909 - 934 A.D.)
2. Qaim - 322 - 334 A.H. / 934 - 945 A.D.)
3. Mansur - 334 - 341 A.H. / 945 - 952 A.D.)
4. Mu'izz - 341 - 365 A.H. / 952 - 975 A.D.)
5. Aziz - 365 - 386 A.H. / 975 - 996 A.D.)
6. Hakim - 386 - 411 A.H. / 996 - 1020 A.D.)
7. Zahir - 411 - 427 A.H. / 1020 - 1035 A.D.)
8. Mustansir - 427 - 487 A.H. / 1035 - 1094 A.D.)
9. Mustansir II - 487 - 495 A.H. / 1094 - 1101 A.D.)
10. Amir - 495 - 524 A.H. / 1101 - 1130 A.D.)
11. Hafiz - 524 - 544 A.H. / 1130 - 1149 A.D.)
12. Zafir - 544 - 549 A.H. / 1149 - 1154 A.D.)
13. Faiez - 549 - 555 A.H. / 1154 - 1160 A.D.)
14. Aa'dwid - 555 - 567 A.H. / 1160 - 1171 A.D.)

The most notorious personage of the Fatimids was Hakim Biamrillah (he who rules by the order of Allah). He claimed divine honours and possibly in imitation of the twelfth Imam "disappeared" from the earth or else was assassinated by some one. It is of interest to note that his adherents the Druzes, survive to the present day as a sect in Lebanon. The Druzes derive their name from al-Duruza who was Hakim's Wazir.

General Characteristics of the Abbaside Dynasty

The general characteristics of the Abbasid dynasty and the nature of the forces which contributed to its establishment and the over-throw of the Umayyads, have been to some extent discussed previously. Here some introductory remarks of Sir William Muir are given. He emphasises three features in particular wherein this period differs from the last; firstly that the Caliphate was no longer co-extensive with the limits of Islam (Since Spain never accepted Abbasid rule, and the allegiance of Africa was fitful and imperfect). Secondly, that the martial vigour of the Arabs declined along with their fervent faith, and that they ceased to play the predominant role in the history of Islam; thirdly, that Persian and later Turkish influence became all powerful at the centre of government, now transferred from Syria to Iraq.

Muir adds, "With the rise of Persian influence the roughness of Arab life was softened; and there opened an era of culture, toleration and scientific research. The practice of oral tradition was also giving place to recorded statement and historical narrative, a change hastened by the scholarly tendencies introduced from the East. To the same source may be attributed the increasing laxity at court of manners and morality; and also those transcendental views that now sprung up of the divine Imamate or spiritual leadership of some members of the House of Ali, as well as the rapid growth of free thought..... I have thought it well to draw attention at this point to the important changes wrought by the closer connection of the Caliphate with Persia and Khurasan caused by the accession of the Abbasids." In a

similar strain Dozy writes:

"The ascendancy of the Persians over the Arabs, that is to say the conquered over the victors, had already for a long while been in course of preparation; it became complete when the Abbasids who owed their elevation to the Persians, ascended the throne. These princes made it a rule to be on their guard against the Arabs and put their trust only in foreigners, Persians specially those of Khurasan, with whom, therefore, they had to make friends. The most distinguished personages at court were consequently the Persians. The famous Bermicides (Barmak) were from a Persian noble who had been superintendant of the Fire temple at Balkh. Afshin, the well powerful favourite of the Caliph al-Muatasim was seen of the province of Ustrushna in Transoxiana. The Arabs, it is true, murmured and endeavoured to regain their ancient preponderance. The war which broke out between the two brothers al-Amin and al-Mamun, the sons of Harunur-Rashid, was in its essence merely the renewal of the war waged between the Arabs and Persian nationalities for the supremacy. But the Arabs again experienced a check; again cost them what it might they had to recognize the supremacy of Persia; again they were compelled to war as passive spectators, change of government dependent on the defeat of these races by the other and resulting from it. The democratic point of view of the Arabs was indeed, replaced by the despotic ideas of the Persians."

The charming historian al-Fakhri says: "The Abbasid dynasty was a treacherous, wily and faithless dynasty wherein intrigue and guile played a greater part than strength and energy, particularly in its later days. Indeed the later rulers of this house lost all facilities of energy and courage and relied solely on tricks and strategies."

He further writes:

"Yet withal was a dynasty abounding in good qualities, richly endowed with generous attributes wherein the wares of Science found a ready sale, the merchandise of

culture was in good demand, the observances of religion were respected, charitable bequests flowed freely, the world was prosperous, the holy Shrines were well cared for and the frontiers bravely kept. Nor did this state of affairs cease until its last days were at hand and violence became general, government was disturbed and empire passed from them, all of which will be set forth in its proper place, if God Please."

It is not intended to discuss in detail the reigns and characters of the Abbaside Caliphs or to repeat the anecdotes of Harunur Rashid's nocturnal rambles through the streets of Baghded in the company of Ja'far, the Bermicide and Masrur, the black slave, which are familiar to the readers of "Thousand and one Nights, But it must be observed that the first century of the dynasty, from its establishment till death of al-Wasiq and accession of al-Mutawakkil - 131- 232 A.H. / 750 - 847 A.D. was the Golden Age of the Abbaside Caliphate, and is characterised ascendancy of Persian influence, typified in the celebrated and noble Bermicides (descendants of Barmak) by the wit and learning so much in fashion of the court and by complete dominance of the broad and liberal Mu'tazilite doctrines in the field of religion with the accession of the tenth Caliph al-Mutawakkil, Turkish influences (always some what barbarian in many aspects and seldom favourable to free thought and enlightened intellectuality) largely displaced Persians. The Mutazilite doctrine, no longer patronized by Royalty, was supplanted by orthodoxy; and for a time a violent anti-shi'ite bias was displayed.

The Abbasid Caliphate carried on by almost precisely the same machinery by which the Empire of the Sasanians was governed. To Sasanians machinery belonged, amongst other things, the office of Wazir.

CHAPTER 15

THE EARLY SALJUQ PERIOD

(From the rise of Tughril Beg till the death of Malik Shah)

According to Stanley Lane-poole, the advent of the Seljuqian Turks forms a notable epoch in Muslim history. At the time of their appearance the empire of the Abbasside old power had nearly vanished. What had once been a realm united under a sole Abbasside ruler was now a collection of scattered dynasties. Not one of which save the Fatimids of Egypt and they were (schismatics) was capable of imperial sway. Spain and Africa, including the important provinces had long been lost by the caliph of Baghdad. Northern Syria and Mesopotamia were in the hands of turbulent Arab Chiefs; some of whom had founded their dynasties. Persia was split up into the numerous governments of the Buwayhids princes, whose *Shi'ite* opinions left sundry insignificant dynasties, each ready to attack the other. A drastic remedy was needed and it was found in the invasion of the Turks. These rude nomads; unspoilt by town life civilized indifference to religion embraced Islam with all the fervour of their uncouth souls. The Seljuqs were actually a branch of the Ghuzz Turks from whom, however, they were distinct. They came to the rescue of a dying state and actually revived it. They swarmed over Persia, Mediterranean, Syria and Asia Minor devastating the country and exterminating dynasty that existed here; and as the result they once again united the Muslim Asia from the western frontier of Afghanistan to the Mesopotamia, under one sovereign. They put a new life into the expiring zeal of the Muslims, drove back the re-encroaching Byzantines and bred up a new generation of Muslim warriors to whom more than to anything else, the Crusaders owed their repeated failure. This is why the Seljuqs earned a very important place

in Muslim History.

To this it may be added that the Saljuqs were the progenitors of the Ottoman Turks, the foundation of whose empire in Asia Minor, and afterwards in Syria, Egypt, the Mediterranean, Europe and North Africa, was laid by the Saljuq Kingdom.

The Origin of the Saljuqs. - 429 A.H. / 1037 A.D.

The rise of this dynasty was even swifter than that of the House of Ghazna, and its permanence and power were much greater. As it has been already mentioned above the Saljuqs were a branch of the Ghuzz Turks who about in 1029 A.D. / 413 A.H. began to overrun the anxiety to Sultan Mahmud of Ghazna. The first ancestor of this particular branch, according to Ibnul-Aseer, was *tuqaq* (or *Tukak*) meaning "Bow", the father of Saljuq, who was the first to adopt the religion of Islam. They originally came from Turkistan to Transoxiana. They chose Nur of Bokhara, as their winter quarters, and Sughd and Samarqand as their summer pasture ground.

The period covered in this chapter mainly embraces the reigns of Tughril (Proclaimed King in Merv in 1037 A.D. / 420 A.H. and died September, 4, 1063 A.D.) Alp Arslan (born 1032, succeeded to throne 1063 A.D. and died November 19, 1092 A.D.).

As it has already been mentioned *Tuqaq* (or *Tukak*), the father of Saljuq had embraced Islam with great fervour, so he and his descendants took part in the wars of the period and very soon came into collision with Mahmud of Ghazna. Sultan Mahmud, alarmed at this new power, imprisoned Israil (one of the son of Saljuq). Mahmud had probably hoped to weaken the tribe by moving it away from its habitat, settled it in the district of Nisa and in Abivard. The new comers, however, under their chief Mikail, proved unruly and in the year before the death of Mahmud they attempted to invade Khorasan, but were driven back. Mikail was also the son of

Saljuq and the brother of Israil. He had two sons, Tughril and Chakir Beg.

Masud, the son of Mahmud was unfortunate from the very outset. When Khorasan was attacked, rebellion broke out also in Iran and India, so he had to engage himself with his possessions in India to which he attached greater importance. Masud, the son of Mahmud, had recourse in the operations against the Ghuzz and who had aided him in driving the invaders out of Khorasan. But they were faithless allies, and the very next year, after the departure of Masud to India, Chakir Beg attacked and defeated the Ghaznavid general near Merv. In the following year Chakir captured Merv, and in 429 Hijra 1037 A.D., Tughril seized Nishapur, Khorasan thus passed into his hands. And this appropriately dates the foundation of Saljuq dynasty. Masud, who had been unable to concentrate his attention because of disturbances in India, returned to fight for Khorasan and suffered a crushing defeat in 431 A.H. / 1040 A.D. He retired to recruit fresh troops in India where he was deposed and afterwards murdered. Three years later, Masud's son Maudud, was defeated. After this campaign Saljuq power was established in Khorasan.

Tughril Beg 429 - 455 A.H. / 1037 A.D.

We have already mentioned Mahmud's craving for recognition by the Abbasid Caliph, after defeating Maudud, the son of Masud similar recognition was sought by Tughril. His request was also granted by the Caliph, causing Tughril's name as Kain was to be read in *Khutba* or Sermon and placed on the coins. The conquering Saljuqs had now spread all over Persia which was divided among various branches of the ruling family. In 447 A.H. 1005 A.D. Tughril went to Baghdad. An account of the ceremony observed on this historical occasion shows the prestige which was still attached to the Caliphate. The Saljuq conquerer, escorted by his nobles, approached the sacred presence on foot and unarmed. He was received by the Caliph sitting on a golden throne, concealed by hangings wore the famous Abbaside black mantle and gripped the staff

of the Holy Prophet (S.A.W.) in his right hand. Tughril, in reverence fell on his face and kissed the ground. After a pause Tughril was conducted to a throne placed near that of the Caliph. A decree was then read, appointing Tughril the vicegerent of the Successor of the Prophet (S.A.W.) and Lord of all Muslims. Seven robes of honour and seven slaves were then bestowed upon the Saljuk to symbolize the seven regions of the Caliphate. Tughril was girded with two swords and twin crowns to signify that he was ruler of the East and West and King of Arabia and Persia.

It may be thought that the Caliph was merely masking his importance by a ceremony that was little more than mummerly; but it is more reasonable to suppose that the Saljuq chieftain did not so regard it. He rather felt after the ceremony that his conquests had been legally recognized and his crown had been hallowed by the religious head of Islam.

After remaining in Baghdad for about a year, during which sister of Alp Arslan, was married to the Caliph, Tughril continued his victorious career until in Georgia and Iberia: his horses came into collision with the armies of Byzantine. Upon his return to Baghdad the ever-victorious Saljuq was rewarded with the high sounding title of; "King of the East and the West." He demanded a sister of the Caliph in marriage. This supreme honour was granted, but he died before the ceremony could be performed. Little is known of the character of this extraordinary man except, he raised his tribe from mere tenders of sheep and robbers to become the possessors of a wide empire. He was harsh when necessary, strict in his religious observances (Saum Salat etc.) and secretive, but more generous in disposition than his upbringing and circumstances would have to expect.

Malik Kaward of Kerman.-433-465 A.H./ 1041-1072 A.D..

Although it was the career of Tughril Beg that governed the fortunes of the Saljuq dynasty we may turn for a moment to notice the Kerman dynasty, which lasted from 433 A.H. /1041 A.D. to 583 A.H./1187 A.D. Albeit its

importance was mainly confirmed to the life time of its founder Imadud-Din Kara Arsalan Kaward, the eldest son of Chakir Beg, This son of the House of Saljuq was vigorous and capable. It found little difficulty in seizing the province from the Buwayhid rulers who were weakened by their family fueds. The chronicler Muhammad Ibrahim relates that when Abu Kalinjar Imdadud-Din, marched from Fars to defend the province he was poisoned by a favourite slave girl, and further efforts were apparently stopped after his death. The Saljuq had now to deal with the "Hot Country," which in those days was independent. Here again treachery was employed and Malik Kaward, not only annexed the country down to the coast but compelled the Governor of Harmuz to fit out a fleet in which he crossed to Oman. As a result of this expedition the province of Arabia remained for many years tributary to Kerman.

Malik Kaward, later in his reign turned his attention to Sistan. He built a fort to close the pass on the only route, which united the two provinces. He also erected pillars to serve as beacons in the desert. One of those two columns is still intact and is now termed as "The column of Nadir."

The ambitions of Malik Kaward were boundless, he very soon added Fars to his Kingdom. But he was obliged to surrender this to Alp Arsalan, who had beseiged Kerman. Finally upon the accession of Malik Shah, he made a bid for the throne, he had to pay with his life.

Alp Arsalan, -455-465 A.H./1063-1072 A.D.

Toghril during his life time had chosen his nephew Izud-Din Abu Shuja Alp Arsalan, son of Chakir Beg and younger brother of Malik Kaward as his successor. According to this decision of Toghril, Alp Arsalan succeeded him, though an attempt, was made by the late King's minister Al-Kundari generally known as 'Amidul-Mulk' to proclaim Alp Arsalan's brother Sulaiman. But this step proved fatal to Al-Kundari, who was sent as a prisoner to Merv, where, after a year of captivity, he was put to death in the most deliberate

and cold blooded manner by two servants sent by Alp Arsalan for the purpose. His dying message to Alp Arsalan runs as follows; "Say to the King, 'Lo, a fortunate service has your service been to me; for thy uncle gave me this world to rule over, whilst thou, giving me the martyr's position, hast granted me the other world; so by your service I have gained this world and that!'" The unfortunate minister was a little over forty at the time of his death. He was a fine Arabic Scholar. He composed graceful Arabic verses of which Ibnul-Aseer gives specimens. He was a fanatical adherent of the Shaf'ie School.

Alp Arsalan, the "Conquering Lion," as to translate his title, was a mighty ruler, but he is chiefly remembered in connection with Abu Ali Hasan bin Is'haq,, famous in history as 'Nizamul-Mulk Tusi. This great statesman was born at Radkan, some fifty miles to the north of Meshed. After acquiring a good education he attracted the favourable notice of Chakir Beg. Having been recommended to Alp Arsalan, he became his Vizir (or minister). He is always regarded as the model of a great minister, and at least, some of his works have endured. The Persian System of accounts prevails even today is believed to have been originated by Nizamul Mulk. The prevailing method of learning the Arabic language is also attributed to him. This method is called as 'Dars-e-Nizami' or the lesson of Nizami.

Among the protages of Nizamul Mulk was Omar Khayyam, the famous Persian poet, still a well known poet throughout the world of literature and poetry. Nizamul Mulk founded in Baghdad the famous college known as 'Maktab-e-Nizami'. This college became a school of great men, among whom. 'AL-GHAZALI', the eminent theologian deserves special mention.

Under Alp Arsalan the boundaries of the Saljuq empire were extended. East wards he subdued Herat, and later Jand in Transoxiana.. He also successfully checked the ambitions of his brother Kaward, as already related. In Arabia he overcame the Fatimids and gained Mecca (Makkah) and

Madina, this augmented his prestige. Alp Arsalan, in 464 A.H. 1071 A.D. defeated a vastly superior Byzantine army in Western Asia Minor. This was the battle of Manzikart, it is considered to be the turning point of Byzantine history. It was in this battle that the emperor Diogenes Romanus was taken as prisoner. The story is told that when Romanus was brought to Alp Arsalan he was asked what treatment he expected. Romanus replied, "Either death or to be paraded throughout the empire as it was unlikely that he would be spared." Asked how he would have behaved had he won, He answered, "I would have beaten thee with many a stripe." Alp Arsalan, however showed remarkable magnanimity for Romanus, after making a treaty and stipulating to pay a ransom, he (Romanus) was set free. But it is stated that Romanus was captured by some of his own conspirators blinded and put to death in prison. In this connexion mention is made of a body of mercenary French and Normans, commanded by Ursel of Baliol, a kinsman of the Scottish Kings.

The last campaign of this Saljuq ruler, was against Khwarazm and the Turks. While the army was crossing the Oxus, a certain prisoner was brought in who had held a fort in IKhwarzm with much bravery. Condemned to be ragged out on the ground until he died, the fearless soldier cursed Alp Arsalan for inflicting him such a degrading death, where upon the monarch, waving his attendants aside, shot an arrow at the prisoner but it missed and before the prisoner could be seized he mortally wounded the great Saljuq ruler, Thus Alp Arsalan perished in the zenith of his fame and manhood. Alp Arsalan was buried at Merv in 465 A.H. /1072 A.D. with the following epitaph:

Thou hast seen Alp Arsalan's head in pride exalted to the Sky. Come to Merv, and see how lowly in the dust that head doth lie!

As regards Alp Arsalan, his birth is variously placed in 420 and 424 Hijra (1029-1033 A.D.) by Ibnul-Aseer and at the beginning of 431 A.H. (September, 23 1039 A.D.) by the

Rahatus-Sodur, which says "He reigned twelve years after the death of his uncle Toghril Beg (in 455 A.H./1063 A.D.) and two years before that over Khorasan on the death of his father, and that he was 34 years of his age at the time of his death.

In appearance he had a tall figure with long moustaches. His moustaches were so long that he used to tie up their ends when he wished to shoot an arrow. His arrows never did miss the mark except once as stated above. He used to wear a very high 'Kulah' (long cap) on his head. People were right to say that from the top of his Kulah to the ends of his moustaches was a distance of about two yards.

Alp Arsalan was a strong and just ruler. His life was spent in fighting and he gained the reputation of being fearless, generous and religious. Generally he was magnanimous and charitable to the poor. During the last days of the holy month of Ramazan he would distribute about 15,000 dinars as alms while many needy and deserving persons in all parts of his vast Kingdom (which according to Ibnul Aseer stretched from the remotest parts of Transoxiana to the remotest parts of Syria) were provided with pension. He was Also devoted to the study of history listening with great pleasure and interest the chronicles of the former rulers and their works which threw light on their character, institutes and method of administration. It is much to his credit that he realized the genius for administration of Nizamul Mulk, and gave him his entire confidence and a free hand to work. The result was that justice and order prevailed, learning was encouraged and prosperity returned. In short Alp Arslan's reign though short but was full of with glorious deeds.

He left at least five sons and three daughters. One of his sons Malik Shah (who succeeded him) was married to the daughter of the Turkish Khatun, his another son Arslan Arghun was married to one of the princess of the Ghazna dynasty, while one of his daughters, Khatun Safariyah was married to the Abbasid Caliph Muqtadi.

Malik Shah Saljuqi (465-485 A.H. /1072-1092 A.D.)

The Seljuq Empire at its Zenith:

Jalalud Din Abul Fatha Malik Shah had been proclaimed heir apparent at Meshed before his father Alp Arslan proceeded on his last expedition. He was only seventeen when he was suddenly called to assume the vast responsibilities of empire, but his accession was by no means unchallenged. His uncle Kaward, marched to Rei and at Keraj to the south of Hamadan, a desperate battle was fought for three days and three nights and ended with the defeat of the pretender. Meanwhile the Khan of Samarkand (or Samarcand) also invaded the empire. In another quarter Ibrahim of Ghazna captured his uncle Osman; but Ibrahim was pursued and routed by Amir Gunushtigin, whose servant Anushtigin was destined to found the dynasty of Khwarazm Shahi or Kings of Khiva. Supported by Nizamul Mulk, Malik Shah weathered all these storms of state together with the rebellion of a brother. Five years after his accession he was in a position to extend the boundaries of his empire. His generals subdued the greater part of Syria and Egypt in the West, while in the East they not only conquered Bukhara and Samarcand but also received tributes from the Prince of Kashagar who was obliged to recognize the Saljuq sovereignty on his coins.

The internal prosperity of the state was increased under the wise guidance of Nizamul Mulk. Among the stories related to the famous minister is one that illustrates both the extent of the empire and the minister's efficiency. Nizamul Mulk, it is said, paid the boatmen on the Oxus by bills on Antioch, and the efficiency of his financial policy was proved by the fact that they were readily cashed.

Science was fostered by the monarch, who, himself as man of culture founded an observatory at Nishapur in which Omar Khayyam laboured with other scientists to compute the new era which Malik Shah inaugurated, and which was termed 'Jalali' in his honour. Moreover, the dynasty maintained its virility. The Sultan was passionately fond of

polo, so much so that he played a match at Baghdad a day after his arrival at the capital. He was equally fond of shooting and kept a record of his bags of game.

Malik Shah was seldom at rest. Among the cities of the empire his favourite residence was Isfahan which afterwards became capital of Persia under the Safavi dynasty. Malik Shah constructed five buildings and laid out sumptuous garden in Isfahan.

The Downfall of Nizamul Mulk

The power and influence of Nizamul Mulk, the great unimpaired minister seemed to remain unimpaired. He wrote a book *Siyasat Nama* (Treatise on the Art of Govt.) in his old age which won high appreciation from his royal master. But nevertheless, he fell. Malik Shah resembled Harunur Rashid in the good fortune of the great minister, Malik Shah also dismissed Nizamul Mulk, as Harunur Rashid had dismissed his Bermecide minister, although there was no such tragedy as accompanied the downfall of the Bermecides.

It appears that a complaint was made against a grandson of Nizamul Mulk and the great minister, who had doubtlessly grown over-bearing with year, returned an angry reply to the royal reproaches. This incident might have passed unnoticed but for the fact that Turkan Khatun (it was the title of the Turkish lady not a name), the favourite wife of Malik Shah, was hostile to the minister, and consequently Nizamul Mulk was dismissed. He was not put to death or imprisoned, but shortly after his downfall was assassinated by a Fidai or devotee, believed to have been sent by Hasan bin Sabbah. There is an old legend to the effect that Nizamul Mulk, in his boyhood was at a school at Nishapur with Omar Khayyam and Hasan bin Sabbah. The three boys swore eternal friendship, agreeing that whoever of them succeeded in life should help the other two. Nizamul Mulk fulfilled his obligation in the case of Omar Khayyam who refused the governorship of Nishapur but asked for a pension which was granted. He also managed a suitable post for Hasan bin

Sabbah, but the latter intrigued to supplant his benefactor, failing which he became a bitter enemy of Nizamul Mulk. Although this legend is too well known to be passed by, but the disparities of their age makes its truth doubtful.

The death of Malik Shah

Malik Shah survived Nizammulk less than a month. He died after a short illness, before he was **forty** years. With him passed what may justly be termed as the golden period of the Saljuq dynasty. Never within historical times had a vast empire been better governed than during the thirty years which ended now.

THE ASSASINS

In a previous chapter some account has been given of origin of the Ismailis and also of their immediate off-shoots. The members of this sect under the name of 'Hassasin' or 'Assassins,' played a great role on the stage of the Near East and Persia. During this period and the two succeeding centuries they became famous, even in Europe through the baleful activities of their Syrian branch.

The political importance of the sect began with the foundation of the so-called Fatimid dynasty that claimed descent from the Prophet's daughter, Hazarat Fatima (R.A.A.), and the Ismailis are in consequence, often referred to as Fatimi or Alavi. Generally, however, they are termed as Ismaili, Bateni (Esoterics), Mulaheda (Heretics) etc.

The dynasty in question was brought into existence through a propaganda started in 260 A.Hijra (873 A.D.) by a certain Abdullah bin Maimun-al-Qaddah. He was oculist of Ahwaz and a Persian by birth. This man founded a secret society which was to bind together Arabs, Persians, Christian and Jews, rather all mankind, into a school which was to owe implicit obedience to himself and to serve as a powerful instrument of his ambitions. As in the case of the Abbasid propaganda, missionaries spread the peculiar doctrines, which

offered all things to all men a Mahdi to the Muslims, a Messiah to the Jews, Philosophy to the wise and liberty to the foolish. But there was an inner doctrine for the fully initiated which as Browne puts it, was philosophical and eclectic, borrowing much from old Iranian and Semetic system and something from Neo Platonist and Neo Pythagorean ideas. It was dominated throughout by the mystic number seven; there were seven prophetic periods, and each of these seven great prophets was succeeded by seven Imams. "The 'dai' would rouse curiosity and doubts in the minds of people by asking questions such as: "Why did God create the Universe in seven days? Why are there seven heavens, seven earths seven seas and seven verses in the opening chapter of the Holy Quran?" Among the more subtle questions was the following: "What are in reality, torments of hell? How can it be true that the skin of the damned will be changed into a fresh skin, when the fresh skin has not participated in their sins, may be submitted to the tortures of hell?" After a convert was won, he was induced to take an oath of allegiance to the dai as representing the Imam, and to pay the Imam's money.

Hasan Bin Sabbah

Hasan bin Sabbah, whom we have already seen as an enemy of Nizamul Mulk Tusi in the reign of Malik Shah Saljuqi, was the son of a native of Kufa and was born at Qum. Like his father, he belonged to the sect of Twelve, until he fell under the influence of the famous Nasir Khusru and other Fatimid emissaries. He was asked to proceed to Egypt, where he was received with honour. Returning from there to Persia, he extended the Fatimid propaganda to Yezd, Kerman and Tabaristan, but he avoided the city of Rei, whose governor was a son-in-law of Nizamul Mulk and he was under orders to arrest him.

Hasan Sabbah's next step was to capture by an artifice the mountain fortress of Almut in the Alburze range, close to the road that ran from Kezvin Resht. This happened in 483 A.H. /1090 A.D. and was followed by similar success in

other parts of Persia, especially in the province of Kohistan. There Tabas, Tun, Kain, Zuzan, Khur and Khusf became centres of the Ismailis.

Having established his position, Hasan bin Sabbah- the old Man of Mountain - broke off from the Ismailis of Egypt on the death of the Fatimid Caliph Mustansir, in 487 A.Hijra (1094 A.D.) by expounding the cause of Nizar, the successful claimant, whose brother Mustali succeeded to the throne of Cairo.

Hasan bin Sabbah, re-organized the order at the head of which he placed himself as the grand Master. Next in the hierarchy came the grand priors of districts with their staff of dais. Below these superior grades were the Companions or Adherents, and lastly the famous Fidais or Devotees. The Chief of the branch, in Syria was termed the Shaikhul-Jabal or Chief of the Mountains. This title passed even into Europe as "The Old Man of Mountain."

The fanatical disregard of man's life by the Fidais, made the sect terror even for the monarchs. The Crusaders were brought into contact with the Syrian branch of the order, and Raymond, the Count of Tripoli and Conrad of Montferrat, the titular King of Jerusalem were assassinated by them, in 1149 A.D. the (1192 A.D.). In 1272 A.D. the life of Prince Edward, later on Edward-I of England was also attempted in Acre, but he was saved by his consorts.

Paradise on Earth

A graphic account of the "Paradise on Earth" has been given by historians including Marco Polo, who wrote shortly after the capture of Almut by Halagu Khan in 1252 A.D. According to these writings Hasan bin Sabbah had ceased a certain valley between two mountains and had turned the valley into a garden, the largest and most beautiful that was ever seen. The garden was full of every variety of fruits and flowers. There were also tunnels flowing with milk, honey, wine and pure water. Numbers of young ladies and the most

beautiful damsels from every nook and corner of the world were gathered there to serve as Hours or mymphs Paradise. Thus Sabbah wanted to make people believe that the garden was actually Paradise.

No man was allowed to enter the so-called Paradise save those whom Hasan Sabbah intended to be his Ashashin. He would introduce them into his garden, some four to ten at a time having first made them drink a dose of lotion which cast them into a deep sleep and then causing them to be lifted and carried in. When such persons awoke and found themselves in a place so charming they believed that it was actually Paradise.

The lotion served them which entering the so called Paradise was composed of Cannabis indica or hemp, known as Hashish. This is undoubtedly the origin of the word "Assassin." The Fidais rarely served their victims, as they gloried in "martyrdom" and attempted to execute their mission in the most open and dramatic manner. Indeed, the followers of this sect were so certain of eternal happiness after death that mothers wept if their sons returned alive from a mission to which they had been sent by the "Shaikh of the Mountain". When the Shaikh would have any prince slain, he would say to a young man, 'Go and slay so and so when thou returnest my Angels shall bear thee into Paradise.' And the youth would start happily to the mission without any hesitation.

Mahmud, Barkiyaruk Malik Shah II and Muhammad
485-511 A.H. / 1092-1117 A.D.

The death of Malik Shah-I unchained fierce rivalries. Malik Shah-I had four sons, all of whom alternately reigned, the last and most illustrious being Sultan Sanjar.

Turkhan Khatun was at Baghdad with Mahmud, a child of four years only, at the time of her husband's death. She immediately brought influence to bear upon the Caliph Muqtadi to secure her son's accession. In this she succeeded

and a high official was sent to Isfahan with orders to seize Barkiyaruk, Malik Shah's eldest son by his another wife Zubaida. But this attempt was forestalled by the sons of Nizamul Mulk. Thus Barkiyaruk, a boy of 12 years only was crowned at Rei. Turkan Khatun however, followed her emissary and gained Isfahan. But she was attacked by the supporters of Barkiyaruk. Now Turkan Khatun by promise of marriage induced one Malik Ismail to attack the rivals of her son. But Malik Ismail was defeated, and Barkiyaruk, after two years of his father's death was formally proclaimed as Sultan in Baghdad. But this did not end the troubles, for Tutush, a paternal uncle and the founder of the Syrian dynasty, rose in rebellion and captured the young Sultan. Barkiyaruk was brought to Isfahan where he was thrown into prison. It was decided to behead the imprisoned Sultan. But his step brother suddenly died of small pox and Barkiyaruk was thereupon restored to the throne. This was possible, of course, because of the disappearance from the scene of Turkan Khatun, who had been put to death short time before.

Barkiyaruk defeated and killed Tutush in the following year. His another rebel uncle was fortunate enough to be removed by a page boy. In course of these events the life of Barkiyaruk was also attempted by one of the Ismaili Fidai, he however escaped.

In 489 A.H. /1096 A.D, he became King of Khorasan but in 492 A.H. /1099 A.D. Mohammad another son of Malik Shah, rebelled. He was aided by Muayyidul Mulk, the ablest son of late Nizamul Mulk. This was the year of the capture of Jerusalem by the Crusaders. There was little wonder that the invasion from Europe met with no response from Baghdad, due to civil war throughout the region. At last shortly afterwards Barkiyaruk died and his brother Mohammad obtained the supreme power by seizing and blinding his heir apparent Malik Shah II, a boy of five years only. Now, Mohammad became the undisputed ruler of the empire. During his reign he waged incessant war on the Assassins. After his death his successor, Mahmud, a foolish boy of

fourteen, attacked his powerful uncle, Malik Sanjar, who defeated him at Sava, to the west of Qum. But with magnanimity unusual in those days, Sanjar not only spared the boy but also made him the ruler of Iraq and gave him his own daughter in marriage. During this period of fratricidal strife the empire had broken up, Kerman, Syria and Asia Minor being ruled by independent dynasties, although, to some extent they acknowledged the nominal suzerainty of the main empire. Sanjar had, however, practically no concern with the provinces west of Iraq and the Saljuqs of Rum as Asia Minor was termed those days were entirely independent and maintained their dynasty unless the rise of Osman Ali in the beginning of the fourteenth century.

The Saljuqs of Kerman (433-583 A.H./1041-1187 A.D.)

The Saljuqs of Kerman and the career of their founder Malik Kaward, have been already mentioned and related earlier in this chapter but here it seems apt to follow briefly the later fortunes of the dynasty, for they ruled over the south east Persia for about one hundred forty six years. After the execution of Malik Kaward his nephew Malik Shah. wanted to extirpate the whole of his family so he marched on Kerman and seized it. But, he pardoned the family at last and Kerman was left to Sultan Shah, the son of Kaward. Turan Shah, the founder of the Malik Mosque of Kerman, was the next ruler but his son Iram Shah, who was suspected of favouring the Ismaili tenets, was put to death, so his cousin Arslan Shah became the King. Arslan Shah reigned for about forty one years from 494 to 536 H/1100 to 1141 A.D. During his reign the province attained great prosperity. According to chronicles, caravans from Asia Minor, Khorasan and Iraq passed quite peacefully through it, bound for Abyssinia, Zanzibar and China.

Arslan Shah was sovereign also of the neighbouring province of Fars; he had also his deputy in Oman. At last this dynasty was also destroyed by the Ghuzz who had destroyed the main branch of the Saljuqs.

THE SALJUQ DYNASTY

(Period of Ascendency) 429 - 552 A.H. / 1027 - 1157 A.D.

1. Toghril -429-455 A.H. / 1037-1063 A.D.
2. Alp-Arslan-455-465 A.H. / 1063-1072 A.D.
3. Malik Shah-465-485 A.H. / 1072-1092 A.D.
4. Mahmud-485-487 A.H. / 1092-1094 A.D.
5. Barkiyark-487-498 A.H. / 1094-1104 A.D.
6. Muhammad-498-511 A.H. / 1104-1117 A.D.
7. Sanjar-511-552 A.H. / 1117-1157 A.D.

The Abbasid Caliphs under the Buwayhids and Saljuqs

1. Mustakfi-billah - 323-324 A.H. / 944-945 A.D.
2. Motilillah-324-362 A.H. / 945-974 A.D.
3. Ta'e-billah-362-381 A.H./974-991 A.D.
4. Qadir billah 381-442 A.H. / 991-1031 A.D.
5. Qaim-bi-amrillah - 442-467 A.H. / 1031-1074 A.D.
(The Tughral Saljuqs entered Baghdad in 447/1054 A.D.
During this Caliph's reign and the rule of the Buwayhids was over).
6. Muqtadi-be-Amrillah-467-487 A.H. / 1074-1094 A.D.
7. Mustazhir billah-487-512 A.H. / 1094-1118 A.D.
8. Mustarshid-billah-512-529 A.H. / 1118-1134 A.D.
9. Rashid-billah-529-530 A.H. / 1134-1135 A.D.
10. Muqtafi-be-Amrillah-530-555 A.H. / 1135-1160 A.D.
(During the reign of Muqtafi the Abbasi Caliph's became free of the Saljuq power).

CHAPTER 16

THE CRUSADES

The narrative cannot be complete without a brief account of the Crusades which continued for about two centuries during the Middle Ages. The Crusades were, in fact attacks of the Christendom against Islam.

As we know, Palestine particularly Jarusalem was (and is still) regarded as a sacred place by the Muslims, Christians and the Jews. In the Middle Ages this sacred place was under the possession of the Muslims. So the Christians and the Jews had a longing to get it free from the Muslim rulers. The Jews had no power and capacity worth mentioning to get Palestine back, so it were only the Christians who wanted to fight for it. When the Christian powers found the Muslims weak, because of their civil wars, they were prepared to fight against the Muslims to take back Jarusalem. These wars of the Christians against the Muslims are known in history as 'Crusades' or the "Holy wars". It is difficult to trace how deep was the interest taken by the Christians in general, in pilgrimage during the tenth century; but in the eleventh century it was developed by the Christian rulers as a common cause. So an analytic study of the Crusades shows that although these were seemingly, religious wars in fact it was an effort by the Christian rulers to grasp power from the Muslims. The Crusades in all were nine, a summary of which are given below:

1. The first Crusade was fought in 1096-1099 A.D. when the united European force, attacked the Muslims and captured Palestine, including Jarusalem and some coastal areas of Syria.

2. The Second Crusade-1147-1149 A.D. was fought to check the progress of Imaduddin Zangi. This was led by the German Emperor Conrad III and the King of France Louis VII. Till then Imaduddin had died, so his son Nuruddin Zangi had to face the united European force. The Crusaders could not get any success in this war.
3. The third crusade. - 1189 - 1192 A.D. was the most famous and significant war.

This happened after Saladin had recaptured Jerusalem. This was led by the King Richard of England. Phillip the King of France and Fredric the Emperor of Germany also joined him. But this united European force too could not get any success. The German emperor was drowned in a river in Asia Minor and the Kings of England and France had to go back without any success.

4. In the fourth Crusade-1202-1204 A.D. the Crusaders began to fight among themselves. They started fighting and killing in European cities and captured Constantinople instead of Jerusalem.
5. In the fifth Crusade-1218-1221 A.D. the Crusaders attacked Egypt but were defeated by the Ayubid ruler Malik Kamil.
6. The sixth Crusade-1248-1249 was led by the German Emperor Fredric II. There was no battle but Jerusalem was given to the Christians by Malik Kamil. The Muslims, however took it back after Malik Kamil.
7. The seventh Crusade was led by Louis IX of France. This time also Egypt was attacked and Malekus Saleh Ayubid faced. In this war Louis IX of France was arrested but was released later on, after paying a ransom.
8. The eight Crusade was an effort of Louis IX after being released. This time Edward, the King of England also joined with him. This time they marched towards Tunisia but Louis died. Thus the Christians were defeated in this Crusade also.
9. The ninth Crusade is actually known in history as "The Crusade of Children."

The Christians thought that the adults being sinful were not getting success in the Holy wars so the sinless children should be sent to fight against the Muslims. According to this idea, France sent an army of children in 1212 A.D. But this so called army was dispersed near the port of Marcelles. The Christians themselves captured a large number of those children and sold them as slave. This event shows the mentality of the Christians in those days.

As it has been mentioned above when the Christians found the Muslims weak and feeble because of the civil war among them, the Christian powers of Europe dared and managed to attack them. A fearful force containing the armies of Germany, France, Italy and of some other European countries was sent to capture Jerusalem but it could not get any success. This joint European army was defeated by the Saljuq Turks of Rum. But later on a united invasion of the Christians managed to capture Palestine, Jerusalem and some places on the shore of Syria in 492 A.Hijri. It is recorded in history that after their victory the Christians made a great massacre of the Muslims, even the women and children were not spared. More than seventy thousand Muslims were mercilessly killed. Even those were not spared who had taken refuge in the Aqsa Mosque. After this conquest, some Christian states were founded in Muslim territories.

The defeat in Palestine was very shocking for the Muslims in general and it was quite impossible for them to leave their territories under the Christian rulers. It was a question of life and death for the Muslims. Jerusalem and the Sahil (which was the rest of Palestine extending up to modern Lebanon) was holy to the Muslims for the same reason as it was holy to the Christians and Jews. The Muslims regarded the recovery of Jerusalem as their great religious duty while for the Christians it was intolerable that the land of Christ (Particularly the city of death and resurrection,) should be in the hands of the Muslims. It was not tolerable for the Jews also that the rites of Solomon's temple should be performed by the rituals of an alien creed. So the area had become the bone of contention between the Jews, Christians

and Muslims. The magnificent Dome of the Rock had been built over Moriah by the Umayyad Caliph Abd-al-Malik. The ancient "AL-AQSA Mosque" ranks only after the mosque of Mecca (Makkah) and Madina.

The man who is usually given the credit for starting Holy war, from the Muslim's side, to recover the lost territories was Imaduddin Zengi -521-541 A.H./1126-1169 A.D. He was the Governor of Mosul, appointed by the Saljuqs. After the Saljuq's rule became feeble, Imaduddin extended his power and authority through his conquests. He defeated four Christian states including their centre in the city of 'Al-Reha' in Asia Minor. In 521 A.H./1126 A.D., he gained a great victory over the Crusaders just south of Aleppo. Again in 531 A.H. /1144 A.D., he recovered the rich and ancient city of Edessa from the Christians. Zengi was a great military leader. He had been an administrator in the service of the Caliphate. The taking of Damascus seems to have been the height of his ambition. Then he would have been the master of three Key cities of Damascus, Aleppo and Mosul, controlling movement between Mesopotamia (modern Iraq) on the one hand and the lands of Egypt, the Saljuq Sultanate of Rum and the Crusader states on the other. Thereafter he might have attacked the Latin Kingdom. But untimely death did not allow him to fulfil his ambitions.

NURUDDIN ZENGI - 541-569 A.H./1146-1174 A.D.

Imaduddin was succeeded by his son Nuruddin Zengi in 541- A.H. /1146 A.D. Nuruddin turned out to be an ideal Muslim. He was a great believer in the equality of all men before Allah and the law. Being a chivalrous soldier it was in his time that the idea of recovering Jerusalem so that it could be purified of the unbelievers, gained momentum. In order to realize the sacred purpose Nuruddin first wanted to establish a powerful rule and with this idea in mind he amalgamated the powerless small state in his own Kingdom. It was also with the aim to establish a powerful block and solidarity of the Muslims. In the beginning Nuruddin had Aleppo as his capital but in 549 A.H./1153 A.D. he conquered Damascus

and made it his capital.

Nuruddin's brother acknowledged his suzerainty in various cities in northern Syria and in the Island (Jazirah) between the great land of the Euphrates and the Tigris. The Turkish emires, who served them, were well rewarded for their loyalty. They were proud of being Turks and of serving such a successful devote Muslim family as the Zengids.

Nuruddin ordered a pulpit to be made for the day he entered Jerusalem in triumph and could install it in the, 'Al-Aqsa Mosque'. But the time was not ripe, partly because the Franks had good leadership and partly because Nuruddin could not keep a sufficiently large fighting force together for any good length of time.

Nuruddin and the other Zengids had no support from Egypt where the once powerful Fatimid Caliphate had degenerated to the point where a Fatimid Caliph might rule little more than his own Twin palaces and the Wazirs (ministers) fought civil wars. The political division between Egypt and Syria was a source of strength for the Frankish states. They could agree to a truce with one of them and attack the other.

In the middle of the century the Crusaders were well united while the Muslims were divided but as time passed by these positions were reversed. The Franks ran into trouble over the succession in the Latin Kingdom. There was tension between the old families, established there since the first Crusade and new comers from Europe. Power was increasingly assumed by the military orders, the Templers and Hospitallers, who acknowledged no authority but of the Pope and quarrelled with each other.

The Muslims, however, moved from disunity to unity and this was largely due to Imaduddin and Nuruddin Zengi. The case of Damascus may be taken for example, the city independently collaborated with the Franks and posed no threat to them. So it was taken by Nuruddin in 1147 A.D.,

after the second Crusade. After that first under Nuruddin and even more so under Saladin it was a main base in the fight to drive the Franks out.

The most dramatic step towards mobilizing the Muslims resources against the Christians was the annexation of Egypt by Syria and the end of the Fatimid Caliphate in 538 A.H. / 1171 A.D. For the first time it was possible to think of the Latin Kingdom of Jerusalem being caught in Muslim pincers. This was an achievement of Nuruddin but Saladin, as his lieutenant played a good part into it and this set him on the road to empire. After the conquest Nuruddin began preparation to attack Jerusalem, but all of a sudden the destined time for him approached and he demised suddenly. He died in 569 A.H./ 1174 A.D. At the time of his death Nuruddin was of 58 years and the period of his reign was about 28 years.

Nuruddin was not only a chivalrous soldier and conquerer but also a kind hearted and an affectionate ruler. During his reign hospitals and schools were spread throughout the Kingdom. Many narratives are told about his justice and purity.

Nuruddin had many virtues. He governed in the light of the Holy Quran, lived with austerity and had little money of his own. When his wife complained that she had no money even to buy clothes, he allotted to her from his private purse. As his private property he had three shops that would bring about 20 Dinars a years. When his wife objected that the amount he had given was not sufficient for her needs, he replied "I have no enough money. If all the wealth I have at my disposal I am but the custodian for the Muslims, and I donot intend to deprive the Muslims over this and cast myself into hell fire for your sake."

The threat to hell-fire was real to Nuruddin. He levied only those taxes authorized in the Holy Quran and by the Traditions of the Holy Prophet (S.A.W.). One day, when his commander-in-Chief, Shirkoh, argued against the suspension

of the 'Mukus'(uncanonical taxes) on the grounds that the military budget would suffer, Nuruddin said, "If we have to make war at such a cost I would prefer to make no war at all." It was Nuruddin's belief that the prayers were better guarantee of victory than an extra battalion.

SALADIN AYYUBI (569-589 A.H/1174-1194 A.D.)

After the sudden death of Nuruddin Zangi his spiritual successor, Saladin Ayyubid (Salahuddin Ayyubi) became his political successor also. Formerly Saladin was more a scholar than a soldier. If he would have wanted to spend his time among books rather than sword he could have become a Qazi (Judge), but at last he did not see himself that way.

At the age of 18, Saladin was sent to Aleppo and made deputy to his uncle Shirkoh, the Military Governor of Damascus. He was responsible, among other things, for the maintenance of order, the punishment of criminals and the enforcement of concerning regulations. In the battles of Egypt his uncle Shirkoh conquered the country with the help of young Saladin.

Because of his boldness and Islamic Spirit Saladin emerged as one of the most famous and well known Muslim heroes. It is a well known fact that Imaduddin as well as Nuruddin Zengi had a longing in their hearts to regain Jerusalem, but unfortunately none of them could get the chance to do it. It was Saladin who could performed that task and recaptured Jerusalem from the possession of the Christians. Saladin was a Kurd. He was born in Kurdistan which is included in Iran. After the conquest of Egypt, he was appointed as the Governor of Egypt in 564 A.H. / 1169 A.D. Nuruddin having no son worth to be his successor, Saladin became the ruler of the Kingdom.

Saladin surpassed Nuruddin for his achievements. As we have stated, he was a great warrior and had great spirit to fight for the glory of Islam. He had great longing for taking back Palestine from the clutches of the aggressors. So after

becoming Sultan first of all paid attention towards the Palestine. He marched towards Jerusalem which was surrounded by the enemy. There was a fierce battle in the field of Hittin. The Christians were inflicted a crushing defeat and thousands of the Christian armies were either killed in battlefield or were captured as prisoners of war. Saladin captured Jerusalem and consequently the whole of Palestine. Thus the rule of the Christendom over Palestine was abolished and it came again under the possession of the Muslims. The pulpit prepared by Nuruddin in his life time in the Jarusalem Mosque (Masjid-e-Aqsa) was placed by Saladin himself, thus the wish of Nuruddin was fulfilled by Saladin.

The Christian armies had let loose reign of terror when they had captured Jerusalem. They had massacred mercilessly thousands of helpless Muslims, including women and children. Saladin could have taken the revenge of those helpless Muslims without any resistance, but he did not do that. He entered Palestine as a noble conquerer and granted general amnesty to all the Christians. For the captive who wanted to go out of Jerusalem a ransom money was imposed, but those captives who had no money to pay the ransom amount were freed without any payment. Ransom monies on behalf of many Christian captives were paid by Saladin and his brother Malik Adil. Thus the Christendom State established by the Franks was abolished.

The news of Jerusalem of being recaptured by the Muslims caused much agitation in Europe and preparations of war started again everywhere in European countries. Armies from Germany, Italy, France, England etc. began to march towards Palestine. The King of England known as Richard 'the Lion hearted', the European armies, The French King also joined him. Thus Saladin had to confront huge united European armies. The war continued for about three years but the united Christian armies could get neither any success or nor could capture Jerusalem again. At last they were obliged to make peace with Saladin. This war is known as the

Third Crusade. In this war Saladin proved that he was the most powerful ruler of the time.

After the peace agreement was executed in Palestine Saladin allowed the Christian pilgrims in large number to enter Jerusalem. Being allowed to enter Jerusalem the number of Christian pilgrims was so great that it became very difficult for Richard to control and manage the pilgrims. He wrote to Saladin that only those persons should be allowed to enter Jerusalem who should have his written permit. But Saladin replied: "The pilgrims come from far and wide with the only purpose of Pilgrimage so they should not be deprived of that, it would be unjudicious and unjustified." The Sultan granted every facility for the Christian Pilgrims. He also managed for their food and comfort.

Saladin was contemporary to the Ghurid Sultan Shahabuddin and the Moroccan ruler Al-Mansur and there is no doubt about it that the three rulers were among the greatest rulers of the world, in their respective domains.

Saladin died in 589 A.H. / 1194 A.D. The span of his rule was about 20 years. The noted historian Khalkan about his death comments - the day of Saladin's death was very shocking for Islam and the Muslims that the Muslims had to face after the death of the four pious Caliphs. The dynasty established by Saladin after the name of his father Najmuddin Ayub was named as "Ayubi or Ayubid."

Saladin's Character

Saladin was, undoubtedly, a gallant and chivalrous warrior. He was a generous and noble minded ruler too. Even the European historians and writers regard him greatly for his noble mindedness.

It is a known fact that he had a great fondness for Jihad (Religious Struggles). Once it so happened that his body - especially lower part was full of tumors and he was quite unable to take his seat even for taking his meal, yet he

becoming Sultan first of all paid attention towards the Palestine. He marched towards Jerusalem which was surrounded by the enemy. There was a fierce battle in the field of Hittin. The Christians were inflicted a crushing defeat and thousands of the Christian armies were either killed in battlefield or were captured as prisoners of war. Saladin captured Jerusalem and consequently the whole of Palestine. Thus the rule of the Christendom over Palestine was abolished and it came again under the possession of the Muslims. The pulpit prepared by Nuruddin in his life time in the Jerusalem Mosque (Masjid-e-Aqsa) was placed by Saladin himself, thus the wish of Nuruddin was fulfilled by Saladin.

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It is a known fact that he had a great fondness for Jihad (Religious Struggles). Once it so happened that his body - especially lower part was full of tumors and he was quite unable to take his seat even for taking his meal, yet he

went to the battlefield. In those days he would remain on horse back from noon to evening yet it was strange to note that no pain could stop him from taking part in the battle.

After the peace agreement with the Christians, Saladin allowed them freely to go on the pilgrimage of Jerusalem.

Once some of his soldiers snatched away the child of a Christian woman. She was very distressed and did not know how to get back her child. Some people advised her to go to Saladin. They said "He is a very just King he would surely do justice with you."

As the people advised her she went to Saladin weeping and narrated her story. Seeing the woman weeping Saladin also wept and at once ordered to look for the child in the army. The child was found and returned to distressed mother. Saladin would treat the non-Muslim according to the Islamic canon.

Saladin led quite a simple life, he would never put on silken dress. He had no palace for him but would dwell in an ordinary house. After capturing Cairo he ordered a thorough checking of the Fatimid palace. Countless golden and silver utensils were found there. Saladin did not take the massive wealth himself but submitted all to the Baitul Mal (Public exchequer). Maids were either freed or given to the nobles. The Royal palaces were left for the public use. A monastery was established in one of the great palaces.

There were many schools and clinics in Syria but Egypt had none. so Saladin established many schools and clinics in Egypt also. Students were provided free fooding and lodging in schools. The hospital established in Cairo was very grand in those days.

Seeing the Sultan fond of education the nobles even the well to do ladies also established many schools.

Like Harun-al-Rasheed, Saladin also distributed his Kingdom among his three sons causing the Kingdom to become weak and feeble. Saladin's brother Malik Aadil and his (Saladin's) son Malik Kamil are worth mentioning, who kept Egypt, Syria, Hejaz and Yemen united. After about sixty years (in 648 A.D.) the Ayubid dynasty came to an end and was replaced by the Turk Slaves known as 'Mamluks.'

THE SALJUQS

(429-552 A.H. - 1037 - 1157 A.D.)

1. Toghril - 429 - 455 A.H. / 1037 - 1062 A.D.
 2. Alp Arslan - 455 - 465 A.H. / 1062 - 1072 A.D.
 3. Malik Shah - 465 - 485 A.H. / 1072 - 1092 A.D.
 4. Mahmud - 485 - 487 A.H. / 1092 - 1094 A.D.
 5. Barkiarak - 487 - 498 A.H. / 1094 - 1104 A.D.
 6. Muhammad - 498 - 511 A.H. / 1104 - 1117 A.D.
 7. Sanjar - 511 - 552 A.H. / 1117 - 1157 A.D.
- Battle of Malakard - 465 A.H. / 1071 A.D.

Rest of the Abbasid Caliphs

They were under the Buwaihids and the Slajuq rulers

1. Mustakfi-billah 223 - 224 A.H. / 944 - 945 A.D.
 2. Moti'u billah - 224 - 362 A.H. / 945 - 974 A.D.
 3. Ta'e-billah - 362 - 381 A.H. / 947 - 974 A.D.
 4. Qadir billah 381 - 442 A.H. / 991 - 1051 A.D.
 5. Qaim-be-Amrillah 442 - 467 A.H. / 1051 - 1074 A.D.
- During the reign of the last mentioned (5th) Caliph Toghril Saljuqi entered Baghdad - in 447 A.H. / and the Buwayhid power was abolished.
6. Muqtadi-be-Amrillah - 467 - 487 A.H. 1074 - 1094 A.D.
 7. Mustazhir billah - 487 - 512 A.H. / 1094 - 1118 A.D.
 8. Mustarshid billah - 512 - 529 A.H. / 1118 - 1134 A.D.
 9. Rashid billah - 529 - 530 A.H. / 1134 - 1135 A.D.
 10. Muktafi le-Amrillah 530 - 555 A.H. 1135 - 1160 A.D.
- During the reign of Muktafi-le-Amrillah in 547 A.H. / 1152 A.D. the Abbasid Caliphs became free from the Saljuq power.

THE AYUBIDS (468 — 569 A.H./1174—1250 A.D.)

1. Salahuddin 569 - 589 A.H. / 1174 - 1250 A.D. (Saladin)
 2. Malekul Aziz - 589 - 595 A.H. 1193 - 1198 A.D.
 3. Malekul Aadil - 595 - 615 A.H. / 1198 - 1218 A.D.
 4. Malekul Kamil - 615 - 635 A.H. / 1218 - 1238 A.D.
 5. Malekul Aadil II - 635 - 637 A.H. / 1238 - 1240 A.D.
 6. Malekus - Swaleh - 637 - 647 A.H. / 1240 - 1249 A.D.
 7. Turan Shah - 647 - 648 A.H. / 1249 - 1250 A.D.
- Battle of Hittin and Victory of Jerusalem - 583 A.H. / 1187 A.D.

CHAPTER 17

THE AWFUL MONGOLS

The history of the Euroasian countries consists of a record of wave after wave of invasion by tribes whose conquests were usually attended with much human sufferings but no invasion in history can compare in its accumulated horrors and far reaching consequences with that of the Mongols which swept across the entire width of Asia annihilating population and civilizations. Even Europe could not escape from these ravages. Russia was conquered and annexed, Silesia and Moravia were ravaged after the defeat of the Poles in 1241 A.D. A Mongol army under Batu laid waste the plains of Hungary and defeated its monarch at Pash. Truly speaking neither Central Asia nor Persia, nor to some extent Russia had as yet recovered from this human avalanche of seventh century Hijra.

The Origin of The Mongols

According to the historical references it is believed by the best authorities that the Mongols were descended from the Huvs or Hiung-Nu who fought with and drove west-wards the Yue-Chi about 200 B.C. The descendants of the Yue-Chi were known as the Uighuerr. This is however, ancient history and we may more profitably turn to contemporary writers for an appreciation of the new "Scourge of God."

The Mongols, or as they were more generally termed the 'Tartars' were divided by the Chinese historians into three classes, known as the White, Black and Wild Tartars respectively. Their civilization decreased with the remoteness of their habitates from the humanizing process of the

sedentary population of China. The Mongols were one of the tribes which ranged the country to the north of the Gobi desert and to the south of Lake Baiakl. They spent their lives like other black nomads and owed allegiance to the dynasty of northern China. They stood very low in the scale of civilization is apparent by the words of Ibn-al Athir, who writes: "As for their religion they worshipped the Sun when it rises and regarded nothing as unlawful, for they ate all beasts even dogs, pigs and the like."

The true Mongols have almond shaped eyes. They are beardless and generally short in stature, but a virile race and though clumsy looking on foot, are born riders.

Chengiz Khan's Ancestors

The ancestors of Chengiz Khan are lost in the mist of legends but according to D'Ohsson Chengiz's ancestors were tributary to the Nuchens or Kin dynasty. Bartam Bahadur, a member of Chengiz's tribe had four sons, of whom the third Yissugay Bahadur was elected Chief of the tribe. He was evidently an active and brave who subjugated the neighbouring clans and made them fight his battles. His growing power alarmed the Kin dynasty, who incited the Buyr - Nur Tartars to attack Yissugay. In an surprised onslaught of the Buyr-Nur Tartars, Yissugay died fighting.

Chengiz Khan. 557-624 A.H./1162-1227 A.D.

A son was born to Yissugay in 1162 A.D. whom he named as Temuchin in memory of a Chief whom he had slain. After the death of his father Temuchin, a lad of 13 years only, succeeded to be the head of the tribe, but as it is supposed, the little confedracy, refusing to obey a young boy was broken and Temuchin (better known as Chengiz) after suffering many hardships. was once taken prisoner by his enemies. But he was born as a lucky man so aided by his great stature and remarkable power of endurance, he gained victory after victory and his reputation rivalled that of his father

Hostilities with Khwarzam

The relations of Chengiz Khan with the monarch of Khwarazm in the beginning were friendly. The Mongol Chieftain had despatched an embassy to Muhammad with gifts and message of good-will, expressing the hope that the two rulers would live peacefully with each other. The Mongol Chief also declared that he would look upon Muhammad as his beloved son. But the Khivan monarch realized that the expression to be regarded as a "son" constituted veiled demand to recognise Mongol superiority.

After some time Chengiz Khan bought the stock of three khivan merchants and with them he sent Mongol representatives charged to obtain the various products of Khiva in exchange for their pelts.

Members of this caravan were arrested by the order of the monarch that they were spies, as in all probability was the case. In reply the Governor was instructed to execute them, who duly carried out the sentence. Chengiz possibly received the despatches of the Caliph Nasir. It may be mentioned here that after the provinces of Gheer and Gazini were absorbed in the Kingdom of Muhammad, in the archives of Ghazna letters were found from the Caliph Nasir, urging the Ghorid princes to unite with the Kara Khitai against Khwarazm. Incensed at this proof of hostility, Muhammad summoned a council at Khiva. This council deposed Nasir as an assassin and enemy of the faith.

After the execution of the trading party Chengiz sent an embassy to the Khwarazm King and demanded to surrender the Governor of Ottar to Mongol vengeance, war being the alternative. Muhammad blinded by his earlier successes made hostilities inevitable by putting the ambassador to death.

The Invasions 616 A.H. (1219 A.D.)

The awful torrent of destruction was actually set in motion a year after it had been decided upon, and in 616

A.H. (1219 A.D.) the Mongol hordes were directed on the Sir-Daria at Ottar. Muhammad had collected a great field army of 4 lakhs men to fight, but was defeated between Ush and Sangar by Juji the eldest son of Chengiz. After this he contented himself with garrisoning his chief cities, in the hope that the Mongols, after ravaging the open country, would return home with their booty. But Juji after defeating Muhammad, continued his march towards the province of Jand, and Chengiz himself, accompanied by Tuli his youngest of four sons marched on Bokhara.

The siege of Ottar lasted for about six months, and its governor, knowing that he was a doomed man, fought for his bitter end. But as no aid was received from the Shah of Khiva, the city was at last taken. The Governor held out for another month in the fort, but in spite of his desperate bravery was taken alive and brought before Chengiz, who ordered molten silver to be poured into his eyes and ears in retribution for his execution of the unfortunate merchants. Juji captured Siyac after a seven days siege and Jand itself offered no resistance.

Bokhara was for some days defended by the twenty thousand strong garrison but the position was hopeless and an attempt to break through was carried out successfully.

The Mongols rallied quickly and pursued the fugitives who were cut to pieces on the banks of the Oxus. Bokhara thereupon surrendered and Chengiz rode into the great mosque, where the Mongols indulged in an orgy to celebrate their success. The populace was collected and the richmen were obliged to handover all their wealth and belongings. Afterwards the city was looted and burnt. The wretched inhabitants were divided among their savage conquerors. The women were the prey of their captors.

From Bokhara Chengiz followed the fertile valley of the Zarfashan to Samarkand, which was strongly garrisoned by forty thousand men. No resistance was, however, attempted by this garrison. The Turkish section of the garrison

surrendered, hoping for good treatment but massacre was their reward. Out of the inhabitants three thousand artificers were distributed among the Mongols, and an equal number of people were taken for use in military operations. About fifty thousand were permitted to ransom themselves but in most cases were afterwards seized for military operations. Indeed, the whole country was denuded of its population.

From Samarkand Chengiz sent two bodies of troops each ten thousand strong, with instructions to seek out Muhammad to hold him if he intended to fight and to pursue him if he fled. The division of Chebe passing by Nishapur, ravaged Kuchan, Isfarayin and Damghan; and uniting with division of Subutay before Rei surprised and sacked that city.

Meanwhile Muhammad had reached Qazvin and intended to make a start there, but while he was organizing an army news reached him of the capture of Rei, distant less than one hundred miles. His army scattered and Muhammad, nearly falling into the hands of the Mongols, escaped into Mazandran and finally took refuge in a small island off the coast. There though the monarch was safe but was dying. Very soon he passed away leaving behind him a reputation of pusillanimity.

Jalaluddin

After the death of Muhammad three of his sons travelled by sea to the Mangishlak peninsula. On reaching the capital of Khwarazm they were warmly welcomed by all classes. An army was mobilised but because of conspiracy against Jalaluddin, the heroic son of Muhammad was forced to flee with his three hundred men. Crossing the desert in sixteen days he reached Nisa, a few miles to the south-west of modern Ashqabad or Askabad. He found it held by a body of only seven hundred Mongols. With his courage the heroic prince charged and defeated this Mongol force, and reached Nishapur safely. Two of his brothers, hearing that a large Mongol force was concentrating on Urganj followed in his track three days later, but they were killed by the Mongols.

The next operation of Chengiz was to despatch a force under Juji, Chagatay and Ogotay to besiege the capital of Khwarazm. But this operation was paralysed because of quarrels between Juji and Chagatay. Lastly Chengiz gave the supreme Command to Ogotay. This operation lasted for about six months and finally the Mongols became victorious. The victors collected the entire populace and having gathered the artisans into separated class massacred the males and enslaved the women and children. After this atrocious act they turned the waters of Oxus on to the site of the city and diverted the river once again into its ancient channel, which led to the Caspian sea.

The Devastation of Khorasan

After spending the summer in the meadows of Nakhshab, Chengiz opened a fresh campaign by the capture of Termiz on the Oxus, (617 A.H. / 1220 A.D.) which led the road to Balkh. All its inhabitants were massacred. He then ravaged neighbouring city Badakshan. He then advanced towards Balkh which offered no resistance. Yet he deliberately destroyed the city with the plea that Jalaluddin was organizing an army at Ghazna. Tuli had been despatched to complete the sack and ruin of Khorasan, which had already been occupied in part by Chebe and Subutay and left governors in some of the cities. The inhabitants of Tus, seeing the Mongol ruler isolated rose against him but the revolt was easily put down by a body of three hundred Mongols stationed at Ustuv. Even the ramparts of Tus were demolished by the terrified town people. Tuli began his march into Khorasan in 617 A.H. / 1220 A.D. preceded by ten thousand strong advance force. Nisa town was stormed and men, women children were massacred. Nishapur was not captured at the first attempt in which Toga Char, a son-in-law of Chengiz was killed; but Saleza-war was stormed and its seventy thousand inhabitants were killed.

The first main operation undertaken by Tuli was the capture of Marv Shahijan, the capital of Sanjar. It was at the

zenith of its prosperity and civilization. Yaqut, the eminent geographer, who had arrived safely from Marv at Mosul writes in glowing language about the rich libraries and many men of science and literature. He laments "Those places were effaced from face of the earth as lines of writing are effaced from paper and those abodes became a dwelling for the owl and raven. Tuli by means of false promises obtained possession of the leading persons of the inhabitants of the doomed city, perpetrated a most horrible massacre of over half a million helpless inhabitants. Ibnul-Athir (Or Asir) puts the number of victims as seven hundred thousand and according to the author of 'Jahan Gusha' the figure was still higher. Five thousand inhabitants of Merv, who had escaped the massacre, were subsequently, put to death by a troop of Mongols, which was on the way to join the main army. The place remained desolate until it was rebuilt more than a century later by Shah Rukh.

From Merv, Tuli marched to Nishapur. Preparations had been made there for a vigorous defence, but the Mongols on their side made still greater preparations. They had also seven hundred machines to throw burning naphtha. In the end they carried the city by assaults and massacred every living being including cats and dogs. As a sacrifice to the spirit of Togachar pyramids of skulls were built. The buildings were entirely demolished and the site was sown with barley.

The last great city of Khorasan to be attacked was Herat. There a desperate resistance was offered for eight days but at last the city surrendered and the garrison was put to death.

Jalaluddin after defeating the superior force of Mongols at Nisa proceeded to Nisapur. This was the first success gained over the Mongols in Persia. There he remained three days and then went towards Ghazna. A detachment of Mongols followed him, so Jalaluddin went towards Zuzan only to find the gates of the city shut on him. He finally reached at Ghazna in safety. There anarchy prevailed, however, the people gathered around him and in a short time

he collected an army, with which he marched in 618 A.H. / 221 A.D., to north to the neighbourhood of Bamian where he got some success and killed a thousand Mongols. In the meantime Jalaluddin came to know that Chengiz was advancing to Ghazna, so he retreated towards Sind. The Mongol conqueror wiped Bamian out of existence, not even allowing it to be plundered. He then advanced on Ghazna. He made a forced march of such rapidity that he overtook the Sultan on the border of Sind. Jalaluddin wanted to put the Indus between his small force and the Mongols, but he was too slow and was hemmed in at early dawn. Fighting in the centre with desperate heroism he attempted to break through like a tiger charging a ring of elephants, but of no avail. At noon he mounted a fresh horse and charged the Mongol, they gave way he suddenly turned about, jumped from the high bank into the Indus and fled across. At this occasion Chengiz showed himself magnanimous, he not only forbade arrows to be shot at the hero but held him up to his sons as a model in valour.

In the following spring the city of Ghazna was destroyed for military reasons, and at the same time a force was despatched to annihilate Herat. On this occasion the resistance offered was desperate, but after a siege of six months and a week the city fell. It is said that more than a million and a half of its inhabitants were massacred.

Before marching north from India (now Pakistan) Chengiz Khan ordered the prisoners to clean a large quantity of rice for the army and after they had done this, all were massacred. He then re-crossed the Hindukush and proceeded to Kohara. There he received instructions in the tenets of Islam and ordered the Khutba (Sermon) to be read in his name. In Central Asia he remained inactive for over a year and then moved back slowly to his own country (Tartary) in 622 A.H. / 1225 A.D.

The armies of Chebe and Sabutay which had captured Rei or Rayy and pursued Muhammad to the Caspian Sea, had Qum as their next target, Hamadan was spared in the first

instance but Zeijan and Kazvin were treated in the awful Mongol fashion. Tabriz was spared in return for a large sum of money and the Mongols proceeded to the plain of Moghan near the south-west corner of the Caspian. Then they marched into Georgia and being reinforced by bands of Turkoman and Kurds ravaged the country up to Tiflis. They next besieged Maragha and treated it like other cities. The intention of the Mongol leaders was to march on Baghdad but the difficulty of passing the mountain regions saved Baghdad this time and the Mongols returned to Hamadan which they sacked. From Hamadan they marched on Ardbih which was also sacked. They also ambushed Tabriz and Georgia. After this the Mongols struck the Caspian Sea at Samaka near Baku, and followed it up to Derbent. It is to be noted that in 621 A.H. / 1224 A.D. another Mongol division attacked Rei, Sava, Kum, Kashan and Hamadan, massacring the inhabitants who had escaped from the earlier invasions.

To sum up the testimony of all contemporary historians is that wherever the Mongols passed, the population was almost exterminated and the land reverted to desert. We read in 'Jahan Gusha' as follows: "No one of thousand of the population escaped If from now to the Day of Judgement nothing hinders the growth of population, it cannot reach one tenth of the figure at which it stood before the Mongol invasions.

The Death of Chengiz

The last campaign undertaken by Chengiz Khan was the invasion of Tangut, which was over-run and ravaged. At last the moment approached when this callous and tyrant conqueror, who was responsible for the killing of millions of innocent people, began to feel his own death approaching. He appointed his third son, Ogotay, as his successor and advised him to avoid internal strife. He then passed away in the sixty sixth year of his reign in 624 A.H. 1227 A.D. His body was taken to his Urdu (Military Camp). Even then in order to prevent his death to be known every one whom the troops met on the way was killed.

In 1229 A.D. , two years after the death of Chengiz Khan a Diet of the nobles was held at which Ogötaï was elected Khaqan. He received the homage of all and celebrated this occasion by sending forty beautiful Mongol maidens to the other world. to serve Chengiz Khan in the world after. As to know his character the following saying attributed to him is sufficient. He said about himself. "The greatest joy for me is to conquer others, to pursue them to seize their property, to see their families in tears, to ride their horses, to possess their daughters and wives." Thus in a river of blood passed to his sepulchre Chengiz Khan, had destroyed more human beings than any other recorded victorious warriors. He conquered the largest empire of the world ever known. But it should not be assumed that because his thirst for blood he was lacking in genius. By dint of his genius he built up an empire which raised the despised nomads of Tartary to the lordship of Asia. By his own will Chengiz Khan had divided his immense empire among his four Chief sons and their families. But Ogötaï died in 1241 A.D. and a new diet was necessitated. At the Diet of 1229, mentioned above three great expeditions were projected, the first of which was the despatch of an army thirty thousand strong, under Chormaghun, to conquer and attack Jalaluddin.

In 626 A.H., after a campaign against the Abbaside Caliph, he made peace with Caliph, who in turn for having his name restored in Khutba, conferred on the monarch the title of "Shahan-Shah."

His Escape and Death

The Mongol army under Chormaghun found Jalaluddin unprepared. Jalaluddin was waiting in Moghan plain for his army to assemble and barely succeeded in escaping. After this his role was that of a fugitive unable to meet the Mongol army, whose general was particularly anxious to capture him. He held ganja for a time, and after one more escape from the Mongols, was killed by a Kurdish tribesman who was looking out for refugees to plunder.

Jalaluddin was killed in 628 A.H. 1231 A.D. This ended the brilliant career of one of the bravest and most enterprising soldiers who ever lived. Had Jalaluddin also possessed the qualities of a statesman he would surely have been able to organize a force capable of defeating the Mongols, and would have thereby prevented the sack of Baghdad. He is regarded in history as a dazzling meteor.

Mongol Campaigns in Asia Minor and Syria

After Jalaluddin's death Chormaghun ravaged Mesopotamia, Kurdistan, Azerbaijan, Armenia, and Georgia and committed atrocities similar to those already described. The division commanded at first by Chormaghun and afterwards by Baiydu, ravaged the provinces to the west of Persia during the next 20 years, as far as Aleppo.

Hulagu Khan

In 649 A.H. / 1251 A.D. when one Mangu was elected Khakann two great expeditions were decided upon one under his next brother, Khubilay to China and the other under a younger brother, Kulgu, the founder of the dynasty of Il-Khans, to Persia. Hulagu Khan is known in the east as "Halaku Khan." Hulagu with a strong army and a powerful artillery corps started from Karaqoram or caracorum, in 650 A.H. 1252 A.D. with instructions to crush the Assassins and to extinguish the Caliphate. The Mongol Prince moved more leisurely than was usual. At Keash he met Arghun. This able Persian served Hulagu as secretary through the important campaign that followed.

The Assassins

References have already been made to the Assassins. They were Hulagu's first target. This noxious sect was totally exterminated by Hulagu Khan. Here some account of their later history is necessary. Hasan bin Sabbah appointed one of his colleagues, Kiya Buzurg Unid, to succeed him after his death. The importance of this sect increased under his

son, Muhammad and his grand son Hasan. Hasan disowning his own parentage, proclaimed himself the descendant of the Fatimid Nizar. In 559 A.H. / 1164 A.D. he proclaimed himself to be the Imam with its allegorical meaning; It is stated that the term 'Mulahida' (Heretics) was given to this sect because of its new claim. By this name they are still known in Khorasan. After ruling for some years, Hasan was assassinated but his son followed in his father's footsteps. His successors, Jalaluddin in 1210 A.D. completely reversing the policy of the sect declared himself an Orthodox Muslim. He established friendly relations with the Caliph Nasir and with neighbouring Muslim provinces including the heroic Jalaluddin of Khiva. He also despatched an embassy to Chengiz Khan, in 1220 A.D. He died suddenly probably of poison. He was succeeded by his son Ruknuddin aged nine years. In 1238 A.D. he despatched an embassy to Europe. An envoy visited the court of Henry III, to plead the cause of the Ismailies. But he was received coldly and the Bishop of Winchester expressed his feeling in the following words "Let those dogs devour each other and be utterly wiped out from the face of the earth, then we shall see, founded on their ruins, the universal Catholic Church."

The Extirpation of the Assassins

Hulagu attacked the Ismaili fortress with full strength, and as the Grand Master possessed practically no field army the sect was doomed, in 654 A.H. / 1256 A.D. The storm broke first on Khaf and Tun which were easily captured and the entire population was massacred except some beautiful girls. Ruknuddin surrendered his fortresses one after another and lastly his capital Almut and his own person. Thus the sect was eradicated.

The Sack of Baghdad 656 A.H. 1258 A.D.

After crushing the assassins, Hulagu made Hamadan as his headquarters. From there he sent a summon to the Caliph Mustasim Billah. In 655 A.H. / 1257 A.D. The Mongol Prince, after much hesitation and consultation of astrologers,

marched westwards to attack Baghdad from the east in co-operation with Baydu. The latter was instructed to march from the north and attack from the west, the object evidently being to prevent the escape of the Caliph and his subjects. Mustasim Billah was an unworthy ruler, full of false pride. He took no adequate steps to collect troops, and utterly refused to unlock the doors of his treasure-house. Had he been a capable ruler, he could very probably have beaten off the Mongols, but the last ruler of the Abbasside dynasty was quite hopeless.

The two Mongol armies combined had the strength of more than one hundred thousand men, whereas the Caliph, owing to his avarice and folly, could not muster more than one fifth of that force. Resistance was offered at Takrit and again at Dujayal, but the Mongols flooded the Muslim camp during the night, making the position impossible. Only a few fugitives escaped to Baghdad. The Mongols now advanced on the heart of Islam and took part of the walls by assault. Overtures were then made and like so many other deluded victims of the Mongol treachery, the Caliph surrendered. According to historians, the Caliph was done to death, by being tied up in a sack and then trampled on by horses or beaten with clubs.

The sack of Baghdad was completed in a week, during which nearly one million of its innocent inhabitants were massacred. The author of 'Kitabul-Fakhari' refers to the holocaust in the following words: "Then there took place such whole-some slaughter and unrestrained looting and torture as it is hard to hear or spoken of even generally; how think you then, of its details? There happened things I like not to mention; therefore imagine what you will, but ask me not of the matter!"

The sack of Baghdad was a more terrible event in history than that of Merv and Herat inasmuch as the city was the centre of the Muslim world; and the irreparable injury to its civilization by the practical extinction of Caliphate a bit more than six hundred years after the foundation of Islam,

destruction of priceless literary and artistic treasures, and by the massacre of learned men of all classes, defies description. Muslim civilization was at that period the shining light in the world, and it has never recovered from the deadly blow. The awful nature of the catacycsm which set back the hands of the clock of progress among Muslim states, and thereby throughout the whole world indirectly, is difficult to realize and impossible to exaggerate. Incidentally the Arabic language gradually declined in importance.

Death of Hulagu

The callous Hulagu lived for seven years after the sack of Baghdad. He died in 663 A.H. / 1265 A.D. During this period he ruled as undisputed ruler of Iran. He also captured Aleppo and Syria. After him the Mongol army was defeated by Mamlukes of Egypt.

Maragha in the north west of Persia was chosen as his capital by the Mongol Prince. He believed in astrology so he built his famous observatory, the ruins of which are still visible.

During Hulagu's later years there was a revolt in Fars, but the Atabeg Saljuq Shah was captured at Kazerun, and his execution followed. Hulagu was buried in the island of Tala Tala in Lake Urumia, where he had collected the almost incredible wealth of the Assassins and of the Caliphs. In northern Persia peace prevailed because the land lay desolate and only a timid remnant was left. His chief wife Dokuz Khatun a Nestorian Christian, died shortly after Hulagu's death. It was the influence of Dokuz Khatun that Hulagu protected Christians. Because of this protection Hulagu in 1260 A.D. received a letter from the Pope expressing gratitude.

Of the character of Hulagu little that is good is known. He was certainly as cruel and tyrant as others of his race. It appears that cruelty to human beings gave him much pleasure than anything else. Had he found a strong and worthy Caliph

ruling at Baghdad, it seems probable that his hordes, lacking a leader, would have been beaten back; but he was fortunate in having to deal with weak and incapable men both at Almut and Baghdad. Hulagu Khan, the founder of dynasty in Persia is known to fame as a conqueror who profoundly affected the course of the world history.

Marco Polo

One result of the Mongol conquests was that when the descendant's of the conquerors, growing more civilized, became anxious to repair the devastation wrought by their terrible ancestors it was then that almost the whole of Asia was opened to the travellers. In their wake followed the merchant adventurers the greatest of whom was the illustrious Marco polo. He is named "The Father of Geography."

Marco polo started on his famous journey across Asia to China from Lajazzo on the Gulf of Scanderun and entered Persia at or near Tabriz. He states "Persia is a great country which was in olden times very illustrious and powerful; but now the Tarars have washed, wasted and destroyed it. The inhabitants get their living by trade and handicrafts. They weave many kinds of beautiful and valuable stuffs of silk and gold.

Marco Polo, beside Tabriz, visited Saba (Now-a-days Sava), Kashan, Kerman, Sarbizan pass, Dildard, Gamadi etc. While returning from China to Persia Marco polo rejected the land route being too fatiguing. He sailed from China with a well equipped squadron of thirteen ships and large retinue. But during the two years of the voyage almost every one died (only eight survived). Upon reaching Hormuz in 1294 A.D. Marco heard of the death of Arghun. The following year he reached his home.

Accession of Ghazan 694 A.H. / 1295 A.D.

Ghazan upon his accession proclaimed himself a Muslim and repudiated the suzerainty of the Khaqans. This was in fact the opening of a new period.

CHAPTER 18

NEW PERIOD STARTS
 GHAZAN KHAN THE GREAT IL KHAN
 (694 A.H. - 1295 A.D.)

As we have read in the previous chapter Ghazan Khan upon his accession proclaimed himself to be a Muslim and repudiated the suzerainty of the Khaqans and a new chapter in Muslim history was started. To mark this step which was, in fact, a new period, he substituted the Muslim confession of faith on his coins for the names and titles of the Khakans. He and his Amirs, subsequently adopted the turban. Further more with the Zeal of a convert he destroyed Christian, Jewish and pagan temples in the first instant but later on he destroyed the pagan temples only.

The earlier part of his reign of nine years was full of rebellions and disturbances. The two chief supporters of Ghazan - Togatcher and Naruz - were executed. Many other chiefs and officials were put to death because of treachery.

After successfully putting down these rebellions, Ghazan took advantage of the weakness of the Mamluk empire, which was suffering from internal troubles. He invaded Syria in 699 A.H. 1299 A.D. and crossed the Euphrates with an army of ninety thousand strong and moved on Aleppo. Instead of besieging, he marched to meet the Egyptian army. The battle was fought at Hims, where the Mongol army met with a disaster. On this occasion the centre under Ghazan was nearly broken by the charge of heavily armed Mamluks. Il-Khan dismounted his men, who used the horses as a rampart from behind which they kept for heavy fire of arrows. This tactics threw Mamluks into

disorder owing to the numbers of their horses that were killed. When the Mongol wings had repulsed the Egyptians, a general advance headed by the deadly archers on foot, completed the victory.

The changes that Islam had made in the attitude of the Mongols is clearly seen by Ghazan's treatment of Damascus. He received the submission of the city and with many quotations from the holy Quran issued a proclamation to the effect that no harm should be done to any one. He proclaimed that he had come to deliver Syria from a reprobate monarch. He also kept the soldiery out of the city and did not even allow them to gardens, for which the place was famous, to be damaged. After a few days Ghazan marched back across the Euphrates, leaving a force to hold this conquest.

During the absence of Ghazan in Syria, Kutlugh Shah the Chagatay Prince of Transoxiana sent a force of ten thousand men to invade southern Persia. In the province of Kerman Mahmud Shah revolted and Ghazan was in a difficult situation. In 700 A.H. 1301 A.D. Ghazan made a second incursion into Syria but was foiled.

His Reforms

When Ghazan Khan came to the throne, he found the revenue so corruptly administered that practically nothing reached to the central Government, with the result he was unable even to give pay. At the same time the peasantry were so grounded down by illegal and semi-illegal exactions that they were deserting their villages. To remove this fundamental fraud a survey of all property was instituted and a new system of taxation was based, each village paying its taxes in two instalments. All the corrupt practices were stopped with the punishment of death. Ghazan also instituted a private postal system by horses, he abolished the old system. He purified and organized the administration of justice, encouraged agriculture, founded military fiefs, set up a standard of weights and measures and worked by every

means for the prosperity of the down trodden people. Finally the new era, which began on 14th March 1302, was partly inaugurated to check financial irregularities.

Ghazan adorned his capital city Tabriz with buildings. Magnificent Mausoleums, mosques, colleges, hospitals, libraries and an observatory were built. The most celebrated professors and men of science of the age were appointed with liberal salaries to staff these foundations. Plots of land were assigned to them the produce of which provided their salaries and up keep. The students too were not forgotten. Indeed the entire scheme was thought out with extra ordinary thoroughness and it is to be regretted that a man of such a administrative genius and calibre, shortly after-wards was succeeded by a puppet Il-Khan, under whom Persia was replaced into anarchy.

The successor of this great Il-Khan was his brother Muhammad Khuda banda, known as 'Uljaitee (1304 - 1310 A.D.). After the death of Ghazan he killed a possible competitor to get the throne himself.

The other Il-Khans were nothing but puppets in the hands of others.

CHAPTER 19

ARTS AND LITERATURE

It is important to draw attention to arts and literature of the periods under discussion. The fact is that for many generations after the advent of Islam Arabic was the only vehicle of thought and literature but much of this literature was the work of Persian intellectuals. As the time passed the language of Persia began to reassert its claim and began to flourish. It spread throughout the Muslim World, specially in Turkistan and even in the remote Pamirs, while the Muslims of Indo-Pak subcontinent and the Afghans shall study it at their schools. It has a stronger hold on the Near and Middle East than French ever had on Europe. But during this period of one thousand years the changes in the Persian language have been small. The language is naturally of a poetical temperament.

The first great poet of Persia, after the advent of Islam was 'Rudagi (Rudaki), who flourished in the first half of the tenth century A.D. Among the most famous of his poems is one which he improvised at the request of the army, to induce his royal patron to quit Herat for the capital. Hearing the poem the Samanid Amir Nasr descended from his throne, mounted the sentry-horse and started off in such a haste from his capital that his riding boots had to be carried after him ! Few balads can have had such immediate practical effects.

Al-Beruni

As it is seen Persia towards the close of the tenth of the Christian era (about the 5th century Hijra), was

divided up among various dynasties, all of which were patrons of literature, more especially of poetry. Of surpassing splendour was the brilliant galaxy that adorned the Court of Sultan Mahmud of Ghazna. He requested Mamun of Khwarazm to send Al-Beruni and Avicenna to Ghazna. Al-Beruni went willingly but Avicenna refused and took refuge at the court of Kabul. It is stated that Al-Beruni was not treated well by Mahmud. He, however, remained at Ghazna and after the death of Mahmud published the second volume of his great work.

Avicenna

Or Bu Ali bin Sina was born near Bokhara, in 980 A.D. won the favour of the Samanid Prince Noh at the early age of seventeen by his skill as physician. After the fall of the Samanids he proceeded to the court of Khwarazm, but was forced to quit as Mahmud insisted his presence at Ghazna. He fled by way of Tus to Gurgan, where he was honourably received by Qabus or Kabus. Upon the deposition of the Ziyarid Prince he finally proceeded to the court of the Buwayhid ruler Alauddowla at Isfahan, where he died at the age of 57. Avicenna is regarded as a great son of Islam. By carrying on developing the science of Hippocrates and Galen and the philosophy of Plato and Aristotle he exercised an influence on the best brains of both the East and the West, not only during his life time but for many generations after his death. His books translated into European languages remained the standard work of Europe for centuries to come.

Firdousi

Supreme among the poets of the court of Ghazna was Abul Qasim Firdousi, the famous great author of 'Shahnama'. According to the 'Chahar Maqala' he was a yeoman of the village of Bakh in the Tabaran district of Tus. The poet completed the great epic in 999 A.D. in a quarter of a century of work. Owing to intrigues and imputations of lack of orthodoxy, Firdousi was granted only 20 thousand dirhams, instead of a gold dinar for couplet, as he was led to

expect. In his bitter disappointment he divided the money between bathmen and sherbet sellers, and fled first to Herat and finally to Tabaristan. By way of revenge, he castigated Mahmud in a satire. The years passed, Mahmud heard one of his couplet in India and confessed his deep regret that he had disappointed the poet. Accordingly, when Mahmud returned to Ghazna the sum of sixty thousand dinars was despatched to Tabaran on the Royal camels with a letter of apologies by the Sultan.

But, as the royal camels bearing the royal bounty entered Tabaran through the Rudbar gate, the Janaza (corpse) of Firdousi was brought forth from the Rizan gate. The daughter of the poet refused to accept the gift.

Syasat Nama

In a preceding chapter we have already mentioned Nizamul Mulk Tusi, as a statesman and administrator. It was also stated that he was the author of the book 'Syasat Nama' or 'Treatise in the art of Politics.' This great work comprises fifty chapters, concerning royal duties, royal prerogatives and administration. It is written in simple language and embodies the views of the great administrators.

Nasir-E-Khusru

Reference has also been made to Nasir-e-Khusru, in the capacity of Ismaili propagandist. But he was a poet and a traveller as well. The record of his adventures is contained in a work termed 'Safar-Nama', or 'Treatise of Travel'. It gives in simple language the details of his journey from Merv to Nishapur, Tabriz and across Asia Minor to Aleppo. He then performed the pilgrimage to Mecca (Makka) by way of Jerusalem and finally reached Cairo in 439 A.H. / 1047 A.D. He was awarded the title of 'Hujjat' (proof) in Khorasan. He gives a very interesting account of the prosperity, good order and justice prevailing under the Fatimide Caliphs in Egypt.

Omar Khaiyam

Omar Khaiyam or the 'Tent Maker' is best known a Persian poet in Europe and America. Moreover, he is well known everywhere among the men of learning and knowledge.

As already mentioned he was a friend and according to some a school-fellow of Nizamul Mulk Tusi, who granted him a pension Omar Khaiyam was a poet, astronomer and a philosopher.

As a poet he wrote his famous 'Rubaiyat' or 'Quatrains'. There is no doubt that Omar wrote quatrains, but some of those attributed to him are claimed to have been written by other poets. The fact, however, remains that Omar Khaiyam helped to bridge the deep gulf separating the dreaming East from the materialist West.

Nizami-al-Aruzi in his 'Chahar Maqala' refers a saying of Omar Khaiyam, according to which the poet said. "My grave will be in a spot where the trees will shed their shadow on me twice a year." After his death, the poet was buried in Nishapur and according to Nizami his tomb lay at a garden wall, over which pear and peach trees thrust their heads.

The Qabus Nama

This was written in 1082 A.D. by Kei Kaus the grandson of Kabus or Qabus, the Ziyarid Prince. It is a most interesting and amusing book of moral precepts and rules of life. It deals in a charming fashion with duty towards parents, age and youth, hunting, polo, marriage, education, the sciences of medicine, astrology and mathematics; indeed few subjects are ignored in it.

Al-Ghazali

Khurasan was a rich nursery of genius and among its great men Al-Ghazali, the famous theologian of Tus, ranks

high. According to Browne! "He did more than anyone else to bring to an end the reign of philosophy in Islam, and to set up in its stead a devotional mysticism which is at once the highest expression and the clearest limitation of the Orthodox Muslim doctrine." This eminent religious leader was born in 450 A.H. 1058 A.D. Nizamul Mulk Tusi appointed him a Professor in Baghdad college. After some years he returned to Nishapur and finally to his home at Tus, where he died at the age of fifty one. (510 A.H.)

Muizzi

Amir Muizzi, the poet laureate of Sanjar was a poet of olden style. "The period of Sanjar" was full of prose and verse writers. They were as brilliant as those of preceding period. Indeed, it is difficult to decide which are the most worthy to mention. However, Muizzi is greatly admired.

There are some more writers - such as Al Arooz, Anwari Khaqani, etc. - worth mentioning and admiration.

The last poet of pre-Mongol period is Fariduddin Attar. He was the dealer in "Atr" of roses or perfume. Generally he was a druggist.

This remarkable man was born at Nishapur about the middle of the twelfth century A.D. According to popular belief he fell victim to the Mongols when his native city was sacked. He was killed by a furious Mongol.

Attar composed numerous works, the best known of which is 'Pand Nama' (Book of Counsels). His fame, however chiefly rests on the celebrated poem 'Mantiquat-Tayr' or "The Logic of Birds."

Now we come to the Arts and literature during the Mongol period.

History

Foremost in the class of historians was Izzuddin Ibnul Athir (or Asir). He is the author of great chronicle known as "Al-Kamil" (Completion). This contains the history of the world as known to the Muslims from the beginning down to 628 A.H. - 1230 A.D. There is another valuable history known as the 'Tarikh-e-Jahan-Gusha' or History of the World conqueror, written by Alauddin Juwayni, who being the secretary of Hulagu enjoyed exceptional advantages. This history treats of the origin of the Mongols and the conquests of Chengiz Khan, of the Khwarazm Shah and of the Halagu's campaign against the Assassins. A third history is the Jami-ut-Tawarikh collection of histories. This was comp^d by Rashiduddin Fazlullah. This was written during the reigns of Ghazan Khan and of his successors. It treats fully of the Mongols and also of the dynasties which ruled over Persia immediately before the Mongol invasion. A fourth historian is the Jacobite Christian known as 'Barbebraeus' 'the Lion of the jews.' His 'Abridgement of the history of dynasties' is carried down to the accession of Arghun and is of great value. Finally there is Shahabuddin Muhammad of Nisa the secretary of the fighting Jalaluddin of Khwarazm. This history was written in 639 A.H. /1241 A.D. It is a useful contribution to our knowledge of the adventures in which the writer himself had taken part.

Of the historians of the later Mongol period Mirkhond is very famous. He was born in the middle of the 15th century and was attached to the court of Herat. His patron was Ali Shir, the vizir (Minister of Sultan Husain). His great work is the 'Rauzat-us-Safa' or garden of purity.

Mirkhond's son 'Khondemir was the author of an abridgement of his grandfather's history. He also wrote history of the Mongols. Owing to the Uzleeqirruption Khondimer quitted Khorasan in A.D. 1528 and lived at the court of Baber in India.

Yaqut

Among the Geographers, Yaqut, the son of Abdullah, occupies the first place. Born in 1179 A.D. of Greek parents, Yaqut was sold as a slave nevertheless he obtained a good education in Persia and travelled far and wide. He was among the fortunate few who escaped death at Merv. His flight across northern Persia ended in Mosul, where in 1244 A.D. he completed 'Mojamul Buldan' or 'Dictionary of Countries.' This book is among the most valuable books of reference.

Nasiruddin

Among the courtiers of the last grand Master of the Assassins was Nasiruddin, the famous Philosopher and man of Science. He belonged to Tus and was kidnapped to serve the Mongols.

Among the most famous poets of Persian were the 'Sufis' or 'Mystics. Nasiruden was one of such poets. He is rather regarded as one of the greatest Sufi poets.

Jalaluddin Rumi

Jalaluddin Rumi is regarded as the greatest of all Sufi poets. Born at Balkh early in the thirteenth century A.D. he may be justifiably regarded as the most extraordinary poet of Islamic world. When he was five years old, his father Bahauddin, a leading theologian, was forced to leave his home and passed through Nishapur, where Attar blessed the boy and foretold his future fame. Bahauddin settled at Iconium, that is why the poet was termed 'Rumi'.

His great work, the 'Mathnavi' (Masnavi) has exercised more influence on thought in Islamic world, it is spoken of as the Quran in Persian language. No Persian poet can surpass his depth of thought or beauty of imagination. His 'Diwan' (collection of odes) is less known than the Masnavi.

Sadi

The people of Iran agree that Fars is the greatest province of Iran. The Chief claim of Fars for its greatness is that it produced the two celebrated poets-Hafiz and Sadi and both belonged to Shiraz. Full, name of Sadi was 'Muslehuddin Said Shirazi. He is termed as Sadi because he has received protection of Sad Zangi.

Born towards the close of the twelfth century of the Christian era, he was not one of the mystical poets; he was half worldly and half devout. 'Gulistan and 'Bustan' (both meaning garden of flower) are his two chief literary works, 'Gulistan' is mainly prose while 'Bustan' is mainly poetry.

Hafiz

The second of the two great poets of Fars is 'Shamsuddin Mohammad who is famous as Hafiz Shirazi. He was born at the beginning of the 14th Century A.D. the exact date, however is not known. Shiraz was his birth place, where he resided throughout his life. Hafiz had met Tamerlane. After two or three years of this meeting the poet died and was buried in garden outside his beloved city Shiraz. He was buried with all proper rites.

Hafiz, the greatest of lyrical poets, was a typical poet of his day. 'Diwan-e-Hafiz' is celebrated throughout the world. Muslims and non-Muslims alike are fond of this poetic collection.

Jami

The last great classical poet of Persia was Abdur Rahman Jami. He adopted his pen name as 'Jami' from his little town of Turbat-e-Shaikh Jami. This town is situated between Mashed and the Afghan border. Educated at Samarqand he came over to Herat where he was warmly received by Ali Shir. Jami's name soon spread all over the Muslim world. Among his contemporaries was Sultan Bayazid II.

Jami's works, like those of Rumi deal chiefly with moral philosophy and mysticism. "Yusuf and Zulaikha" is perhaps the most celebrated of his works in Persian.

The Tomb of Khuda Banda at Sutamia the Shrine of Imam Raza, the Mosque of Gauhar Shad, Aywan-e-Maqsura, Madrasa at Khargird the Mahun Shrine are some of the best known Architectural structures.

Ibn-e-Jauzi

This volume shall remain incomplete unless there are, at least, some lines about Allama 'Ibn-e-Jauzi. He was during the last period of the Abbasidecaliphate (508 to 597 A.H.), he was a great Muhaddis (Narrator of the Holy Prophet's traditions), a great Historian and a great Reformer. He had great fondness for knowledge and wished to ascend on the loftiness of every branch of knowledge. In this regard he would say: 'Although I know that I cannot ascend to all branches of knowledge yet I should make efforts; moreover I seek field of actions with all the knowledge I acquire.

This was the period when the Muslims had lost their characteristics and were on the way of downfall, the Allama lamented seeing the condition of the society and wanted to reform it. For this purpose he wrote several books and cited examples in his writings, of the great personalities of Islam.

Allama Ibn-e-Jauzi was an orator of high rank. He created rising through his lectures in the whole of Baghdad. Hundred of thousands of people accepted his principles and about twenty thousand Christians and Jews accepted Islam being impressed by his speeches. This great Reformer died in 597 A.H.

THE ABBASIDE CALIPHATE 132 to 650 A.H. 750 to 1258 A.D.

During the Period of Ascention

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|--------------------------------------|------------------------------------|
| 1. Abul Abbas Saffah | 132 to 136 A.H.
750 to 754 A.D. |
| 2. Abu Ja'far Mansur | 136 to 158 A.H.
754 to 775 A.D. |
| 3. Muhammad Mahdi | 158 to 169 A.H.
775 to 785 A.D. |
| 4. Musa Hadi | 169 to 170 A.H.
785 to 786 A.D. |
| 5. Harun al - Rasheed | 170 to 193 A.H.
786 to 809 A.D. |
| 6. Amin-al-Rasheed | 193 to 198 A.H.
809 to 813 A.D. |
| 7. Mamun-al-Rasheed | 198 to 218 A.H.
813 to 833 A.D. |
| 8. Mo'tasim Billah | 218 to 227 A.H.
833 to 842 A.D. |
| 9. Wasiq Billah | 227 to 232 A.H.
842 to 847 A.D. |
| 10. Muta-Wakkil Alaallah | 232 to 247 A.H.
847 to 861 A.D. |
| 11. Mustansir Billah | 247 to 248 A.H.
861 to 862 A.D. |
| 12. Musta-een Billah | 248 to 252 A.H.
862 to 866 A.D. |
| 13. Mo'taz Billah | 252 to 255 A.H.
866 to 869 A.D. |
| 14. Muhtadi Billah | 255 to 256 A.H.
869 to 870 A.D. |
| 15. Mo' tamid Alallah | 256 to 279 A.H.
870 to 892 A.D. |
| 16. Mo'tadid Billah
or (Mo'tazid) | 279 to 289 A.H.
892 to 902 A.D. |
| 17. Muktafi Billah | 289 to 295 A.H.
902 to 908 A.D. |
| 18. Muq-tadir Billah | 295 to 320 A.H.
908 to 932 A.D. |

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| 19. Qahir Billah | 320 to 322 A.H.
932 to 934 A.D. |
| 20. Razi Billah | 322 to 329 A.H.
934 to 940 A.D. |
| 21. Muttaqi Lillan | 329 to 333 A.H.
940 to 944 A.D. |
| 22. Period of subjugation | 334 to 547 A.H.
946 to 1152 A.D. |
| 23. Second Period of
authority | 547 to 656 A.H.
1152 to 1258 A.D. |

THE END

RECONSTRUCTION OF CULTURE IN ISLAM

Professor Maulana Mohammad Taqi Amini

Translated into English

by Z. A. Usmani

This is the first ever English translation of the thought-provoking book 'Tahzeeb ki Tashkeel-i-Jadid. Professor Taqi Amini establishes the validity of divine revelation which has been sent by God to various people in various ages. The hope for humanity lies in the reconstruction of culture on the basis of the universal message of divine revelation which occurs in an absolutely uncorrupted form in the Qur'an. A culture so reconstructed would organize human life and give it meaning and direction both on the individual and the social level, on the pattern of Divine Attributes.

Indeed this book is quite stimulating and thought provoking.

ARAB MUSLIM ADMINISTRATION

S.M. Imamuddin

It was deemed necessary to compile a work on Administration under the Arabs giving a continuous history of their administration at Madina, Damascus, Baghdad, Cordova and Cairo at different periods. It seeks to give a vivid picture of the administrative set-up of the governments, civil and military, albeit brief and short. While dealing with the institutions of administration, their historical growth and development have been kept in view throughout the discussion and their assessment has been made in the Resume.

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